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## THE CONTRIBUTORS' COLUMN

The editorial for this issue is written by the 1946 President of the NABI, J. PAUL WILLIAMS, who is Professor in the Department of Religion at Mount Holyoke College. His book entitled, *The New Education and Religion*, was a Religious Book Club selection.

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The article on "Samuel, the Enigma" by ROLLAND E. WOLFE is based "not on documentary considerations, but illustrates the possibilities of the folkloristic approach in studying an Old Testament character." During the past year, Dr. Wolfe served as Acting Dean of the Tufts College School of Religion, as well as Professor of Old Testament, but is now Harkness Professor of Biblical Literature at Western Reserve University.

In addition to his duties as Professor of Sociology in Beloit College, LLOYD VERNOR BALLARD is an active layman in the First Congregational Church of Beloit, where he is chairman of the Advisory Board. Dr. Ballard is also active in state welfare work, being at the present time Chairman of the Advisory Council of the Division of Child Welfare in the Wisconsin Department of Public Welfare. He is author of a textbook on *Social Institutions*, Published by D. Appleton-Century.

EDNA M. BAXTER, our religious education editor, is Professor of Religious Education at the Hartford Seminary Foundation, Hartford, Conn. She is author of a new course for adolescents, "How the Bible Was Written," to be published by Harper & Brothers.

## The Teacher and His Non-Theistic Students

J. PAUL WILLIAMS

**A**N ANGLICAN bishop is credited with the assertion that fifty per cent of the intelligent people of the Occident no longer believe in a personal God. This statement would perhaps be more characteristic of Europe than of America, but its general truth certainly applies to this country. With this drift away from traditional beliefs is coupled an increase in the number of people who hold the point of view that religion is unimportant both to the individual and to society.

Contemporary teaching methods foster these trends. Teachers of religion who are theists generally seek in their classes to state as ably as they can all the philosophical points of view, though they generally seek also to make clear their own adherence to theism. Such teaching is bound to result in the rejection of traditional beliefs by a large percentage of students; as long as men are free, as long as they are given the tools with which to do their own thinking, they will not agree on their metaphysics. But such teaching tends also to make students feel that religion is somewhat less than crucial in the societal pattern, unless the teacher makes clear the social importance of religion.

The teacher of religion has a special obligation to his nontheistic students. They need first to be brought to an understanding of the nature of religion, to the realization that in rejecting theism and accepting naturalism they have but substituted one religion for another.

Non-theistic students need also to be brought to an understanding of the social function of religion. When the values which undergird a society begin to disintegrate, begin no longer to have the loyalty of the majority of men and women, that society is in grave peril unless a compensating spiritual

movement arises. A striking evidence of this fact is the various cases where primitive tribes have lost the will to live as a result of losing faith in their tribal divinities. Certain Melanesian groups rapidly declined in numbers, chiefly, apparently, because Christian missionaries succeeded in undermining faith in the native gods without succeeding in building faith in Christianity. The Japanese people today are in a state of profound cultural confusion, not so much as a result of military defeat as of spiritual impoverishment. Just after the Japanese capitulation a ranking Japanese general declared, "A new, great religion and a new, great religious leader must be born to give succor to the bewildered populace." One American-Japanese commentator, speaking just before V-J Day, asserted that if the emperor was forced off the throne, we could expect mass suicides in many sections of Japan. This idea does not seem fantastic to one who has even a moderate knowledge of the history of religious fervor. The fall of Rome is another illustration of the principle that the disintegration of spiritual values gravely perils a society. The Russian scholar, Rostovtzeff, at the conclusion of his long study of Roman history, wrote that the fall of the empire was not due in his opinion to any of the material causes usually assigned to it but to a failure of values, to "a changed attitude of men's minds."

Students, and faculty members, who have espoused naturalism need to be challenged with such facts. Typically, they shrug off religion as being no concern of theirs. Yet there is perhaps no threat to our society which is more serious than the disintegration of American socio-ethical values. These values are spiritual in character and resulted from the integrating efforts of traditional religious forces. J. W. Bready goes so far as to assert that the

achievement of these values was the result of the evangelical revival: "I am forced by pressure of evidence to the conclusion that the democratic and cultural heritage of the modern English-speaking world is much more a spiritual than a political or an economic achievement . . . and that the Evangelical Revival, which was the heir of Puritanism, was the true nursing mother of the spirit and character values that have created and sustained free institutions throughout the English-speaking world."<sup>1</sup>

Lack of concern for religion and for religious education means essentially an attack on the forces which make it possible for us to be a community. These forces are the ethical ideas which are in people's heads. Naturalism, at its best, holds in general the same ethical

ideals as do Judaism and Christianity. And yet naturalists make little contribution to the preservation of these ideals or to the effort to reconstruct them. Naturalists are not organized for positive spiritual labor. At best they are indifferent; at worst they seek to destroy the institutions which traditionally have provided western societies with integrating values. It is time that American non-theists—and they are many and influential—were persuaded to make positive and *organized* contributions to the spiritual life of the nation.

Is not the college classroom the place to begin this effort at persuasion?

<sup>1</sup> Quoted by *The Protestant*, Vol. V, No. 5, p. 32, Jan., 1944.



# Religion and Culture in the Middle West

WILLIAM WARREN SWEET

THE growing interest in American cultural history renders a larger understanding of the religious development of America a necessity. The attempt to appraise American culture apart from religion is a contradiction in itself, for culture has to do with the moral and religious as well as with the intellectual life of a society. Until recent years this phase of American history outside New England, was not only neglected, but it was minimized and even despised by some who liked to think of themselves as trained historians. For the last generation and more a majority of our historians, especially those belonging to the Turner school, have been economic determinists, and consequently have stressed our materialistic development almost to the total neglect of those matters which have to do with the mind and the spirit. No nation has had its political and economic life so fully analyzed as has ours; on the other hand, no great people of modern times has been so neglectful of the spiritual and idealistic phases of its development.

A generation ago a doctor's dissertation on an American church-history subject was practically an unheard thing in any of our American universities. If such a subject had been proposed by an unwary student he would have been told that such a subject could not be accepted, since objectivity was impossible to achieve in dealing with any phase of religion. Fortunately that attitude toward the study of organized religion in America as a phase of American history has not only been greatly modified, but it is now entirely respectable in every major American university to choose such a field of interest.

A recent writer<sup>1</sup> on frontier culture in Illinois discusses agriculture, horticulture, farm implements, stock breeding, manufacturing and democracy, but gives slight attention to what he terms "aesthetic culture," under

which he lists education, religion, periodicals and books, debating and literary societies, singing schools, wearing apparel, and the medical profession. While in its broadest sense the term culture includes all of the things listed above, I am using the term as more or less synonymous with what the Romans meant by the word *humanitas* and the Greeks by their word *paideia*, or the process by which the moral and intellectual nature receives training. I am dealing, in other words, with the forces which have made for the enlightenment of the spirit and the discipline of the mind.

After reading some of the recent writings on various phases of American culture, or the growth of American civilization, or whatever one might prefer to call such forces, I found my spirit often ruffled. The high-handed superiority with which religion is dismissed as a cultural force is irritating, for in every instance, as far as I could determine, such an attitude grew out of an abysmal ignorance. Anyone considering developing American culture might well profit from a reading of a little article by Professor William E. Hocking,<sup>2</sup> Emeritus Professor of Philosophy at Harvard University, entitled "Reality in Christian History." Speaking of the economic interpretation of history, which, as has been noted, has so dominated the writing of the history of the midwest, he states, "the economic factor is not the history-making factor by itself." He illustrates this fact by calling attention to the different attitudes toward poverty in the United States and in China and India. During the deep depression we had some ten millions unemployed and the whole nation was stirred over that fact. It was our "number one" problem and the chief energies of our rulers were directed toward its solution. Of India's and China's eight hundred millions, at least six hundred millions live in such abject pov-

erty that nothing we know can compare with it. Such poverty has existed for a thousand centuries, but it is accepted as a matter of course. Thus poverty as an economic factor does not become operative until people become conscious of it, and until they become convinced that it can be changed. The *attitude* of men is what makes the difference. Economic forces are therefore nothing in themselves. In the light of Dr. Hocking's statement above, we may define religion as the ultimate passion which determines men's attitudes, and thus it is a most fundamental history-making force.

For a time on every American raw frontier, ignorance, lawlessness, drunkenness and immorality were everywhere in evidence, and seemingly for a long time there was a well-nigh total lack of any appreciation of cultural interests. The great majority of the people were totally indifferent to the conditions prevailing; they accepted them seemingly as a matter of course and made little or no attempt to transform them. It was the attitude of concern on the part of a small minority, the frontier preachers and the scattered groups of religiously-minded people, who established the first churches and schools and planted the first cultural seeds in every American frontier soil.

# I

The states of the Old Northwest, together with Iowa, Missouri, Kansas and Nebraska, and to a somewhat less degree Minnesota and the Dakotas, were settled by the older American stock who brought with them their cultural and religious institutions. The extent to which New England gave to this region its cultural and political character may be illustrated by a statement made by John C. Calhoun that he could remember a time in Congress when the graduates of Yale College together with the natives of Connecticut in Congress came within five of constituting a majority in that body. A majority of the members of the constitutional conventions of Wisconsin and Iowa were either New England-

ers or came from that part of New York which had been settled by New Englanders.<sup>3</sup>

By 1850 over a million and a half of New England people had migrated to other sections of the nation, the greatest proportion of them to the north-central states. New York, Pennsylvania, and New Jersey also contributed large blocks of population to the newer states, as had also the upland south, the latter particularly having come to southern Ohio, Indiana and Illinois and to Missouri. After 1830 the Germans and Irish began to come, but by the middle of the century they constituted only a relatively small part of the total population.

This early migration into the west was overwhelmingly Protestant, since the Roman Catholics constituted only about one per cent of the population in 1790. Although about a third of the German and practically all of the Irish immigration into the region to 1860 were Catholic, they were of little consequence in laying cultural foundations in the north-central states.

It was religion which made the first organized effort to bring cultural influences into this region. Religion in itself is a cultural influence. It refines manners and taste; it creates new and higher interests; it changes attitudes and inspires new and higher ambitions. The Baptist and Disciple farmer-preacher; the Methodist circuit-rider and the Presbyterian school-master ministry together with the missionaries of the American Home Missionary society; the agents of the American Bible Society and the American Tract Society, and the representatives of the American Sunday School Union, were the advance agents of civilization. The religious bodies mentioned above were the most active and successful in following population into the newer sections west of the Alleghenies, each having its own method of keeping pace with the advancing frontier.

The earliest civilizing influence exercised by the frontier churches was in setting standards of moral conduct, at a time when moral and social bars were pretty generally down.

We know only too well that it is easy to make a savage of a civilized man; it can be done in less than a generation. And the great advancing American frontier was always in danger of reverting to barbarism. Horace Bushnell, speaking of the people in the pioneering stage, thus summarized their danger:

As the tastes of the pioneers "grow wild, their resentments will grow violent and their enjoyments coarse . . . . They are likely even to look upon the indulgence of low vices and brutal pleasures, as the necessary garnish of their life of adventure . . . cut away from the more refined pleasures of society, their baser passions" are liable to "burst away the restraints of delicacy and the growing coarseness of manners" is almost inevitable.

The churches were the moral courts of the frontier and had more to do with maintaining decency than any other influence.<sup>4</sup> Each of them had its own way of maintaining discipline among members. Every month the Baptists held congregational meetings and the largest share of their business was concerned with discipline. The Presbyterians had their efficient system of church courts, with well-kept records which are available to this day. The Methodists were also strict disciplinarians and not only were the laity under strict surveillance, but every year at their annual conferences the conduct of each preacher came under scrutiny. In those days church membership meant walking a very strait and narrow way. The filthy habit of tobacco-chewing found its first organized opposition from the churches, and the debauchery which resulted from the free use of homemade whiskey which flowed freely in every community, found in the church an implacable enemy. Business dealings and sexual morality were frequently matters of church concern. Edward Eggleston's well known stories, *The Hoosier Schoolmaster* and the *Circuit Rider* furnish classic examples of the uplifting influence of the frontier churches in the region we are considering.

## II

The influence of religion upon education in the north-central states was direct and far-

reaching, and still continues. There are today ninety-three colleges and universities still functioning that were founded by the churches in these north-central states. Of these institutions nineteen were founded by the Methodists, eighteen by the Presbyterians, fifteen by the Catholics, thirteen by the Congregationalists, ten by the Lutherans, seven by the Baptists, four by the Disciples, two by the Quakers, and the remainder by the Episcopalians, Dunkers, Mennonites and the Nazarenes. In the establishment of the early state universities the churches were influential. This was particularly true of Ohio University and Miami University, of Indiana University and of the University of Michigan. Kansas State College in Manhattan was built on the foundation of an earlier Methodist college. In the pioneering stage of educational development, the churches led the way in every section of the country, and in no section to a larger degree than in the north-central states.

One of the principal motives in establishing church colleges was to train a ministry, but more than that they were established to introduce Christianity as a cultural force into western society, or, to quote the words of one of the early charters of a midwestern college, they were founded "to spread the truths of science and the grace of literature."

The great increase of Catholic population since 1880, especially in the cities such as Cleveland, Detroit, Cincinnati, Milwaukee, Chicago and St. Louis, led to the establishment of Catholic institutions in the great cities, such as St. Louis University, Marquette University in Milwaukee, DePaul and Loyola Universities in Chicago.

## III

Less familiar than the college movement, but of large importance as a cultural force, was the production and distribution of literature by the religious bodies. There has as yet been no adequate study of religious journalism in America, but we know that religious journals circulated widely throughout this region in the early years of the nineteenth century. There

has recently been found a post-office list of the subscribers of the papers which came through the post office at Jacksonville, Illinois, in the year 1830-31. The subscribers to secular journals and religious periodicals are about equal in number. Those who subscribed to the largest number of papers of both kinds were either ministers or prominent laymen. The paper that had the largest circulation was the *Methodist Christian Advocate and Journal*, published in New York, a paper that circulated throughout the nation, due to the fact that one of the duties of the Methodist circuit riders was to see that the people on their circuit subscribed to it. McMaster states that this paper had the largest circulation of any weekly in the world at that time.

As far as I have been able to learn, the first woman's magazine in the north-central states was the *Ladies Repository and Gatherings of the West*, which began publication in Cincinnati by the Methodist Book Concern in 1841 and continued until 1880. It was a forerunner of the *Ladies Home Journal* and the *Woman's Home-Companion*, with a decided religious tinge.

Numerous church publishing houses are found today in this region, among them the Swedish Lutheran Augustana Publishing House in Chicago, the Augsburg Publishing House of the Norwegian Lutherans, the United Brethren Publication House at Dayton, Ohio; the Methodists maintain large publishing houses in both Chicago and Cincinnati; the Bethany Press of the Disciples is in St. Louis, while both Catholics and Episcopalians have semi-official publishing houses in Milwaukee. The most influential religious interdenominational periodical in the country is *The Christian Century* published and edited in Chicago. There are today seventy-eight religious periodicals edited and published in this region, of which sixteen are Roman Catholic and sixty-two Protestant.

It would be difficult to over-emphasize the widespread cultural and civilizing influence exercised by the Bible throughout the nation, and particularly in the middle west. The

Bible is one of the world's greatest collections of literature. Its influence upon Abraham Lincoln is too well-known to need comment. The moral elevation as well as the perfection of his great state papers are due largely to his familiarity with the King James version of the English Bible.

The moral destitution of the west, brought to the attention of the older sections of the country by the famous tours of Samuel J. Mills and his associates in 1812-13 and 1814-15 was a determining factor in the formation of the American Bible Society and other kindred societies to furnish Christian literature for the homes of the nation. Much of what they published and distributed would hardly deserve the name "literature," yet many an intellectually famished home and community were given reading matter of some merit; and certainly on a higher level than the trash which now crowds our newsstands.

These were some of the agencies which helped to determine whether the American nation was to be Christian or pagan in its outlook. Before the Civil War, in this region and throughout the continent, these agencies reached every community with the intention of placing a Bible in every home, and widespread Bible reading in homes, schools and colleges persisted as long as the general cultural pattern was dominated by Protestantism.

#### IV

Until about the period of the Civil War religion's civilizing task in this region was relatively simple compared to the problems created by the tremendous growth of cities and the coming of what is termed the new immigration. The older immigration, largely German, Scandinavian and Irish, was, with the exception of the Irish, predominantly Protestant. The newer immigration which swept into the nation after 1880 was chiefly from southern Europe and was overwhelmingly Roman or Eastern Orthodox Catholic. Today Chicago alone has in its population about five hundred thousand Poles; 300,000 Czechs, 400,000 Italians, perhaps two hundred thousand Bulgarians,



Lithuanians, and Latvians; 125,000 Greeks, nearly 100,000 Russians and Ukrainians, and smaller numbers of Yugoslavians, Hungarians, Roumanians, Assyrians, Armenians, Mexicans, etc. Their religious and cultural backgrounds as well as their living standards are very different from those which generally prevailed in this region previous to their coming. They brought, of course, a vast confusion of tongues. And since about three-fifths were Catholic in their cultural background, the Eastern Orthodox and Roman Catholic churches have had to bear the principal burden in their moral and religious training. To shepherd these millions with their different languages and great varieties of racial idiosyncrasies mingled with old-world peasant superstitions, was a task of tremendous difficulty.

To a large degree the new immigration has resulted in forming islands of foreign-speaking people in all of the large cities. Today in Chicago alone at least a million people of recent foreign origin get their news from foreign language newspapers or from foreign language broadcasts. In 1929 there were in Chicago thirty-five German Catholic congregations, eight Czech, twelve Italian, thirty-eight Polish, four Croatian, nine Lithuanian, ten Slovak, and five French. Today there are at least ten Greek Eastern Orthodox churches, two Serbian and several Roumanian, besides Ukrainian and other Uniate churches.

It is easy to find fault with the Roman and Eastern Orthodox Catholic churches in their attempts to deal with the moral and religious problems posed by this complicated situation. One of the agencies through which the Catholics have exercised control is through the parochial school, in which the teaching of the basic principle of Catholicism occupies an important part of the curriculum. Pretty generally the Catholics are critical of the public schools on the ground of their failure to stress the importance of religion, and have attempted to compel their own people to send their children to parochial schools. In Chicago there are about 240 Roman Catholic parochial schools as well as numbers of Eastern Orthodox

and Lutheran parochial schools. The parochial school does not as a rule equal in educational efficiency the public schools, but undoubtedly has served an important purpose in helping to keep some kind of control, moral and religious, over the homes and the children of the recent immigrant. There would have been far more lawlessness and recklessness among the foreign language speaking people who, even today, swarm in all our midwestern cities, if it had not been for the leadership and restraint exercised by the churches. Protestantism saved this region from sinking into barbarism during the frontier stage; Catholicism has been chiefly responsible for saving Detroit, Cleveland, Chicago, St. Louis and other large cities of this region from becoming even worse Sodoms and Gomorrahs than they are today.

## VI

Today the alignment of the religious forces in the twelve north-central states is as follows:

The total church membership, Protestant, Catholic and Jewish, is in round numbers about 18,000,000. Of these something over eleven million are Protestant, something over six million are Catholic, with nearly a million Jewish. The Lutherans and Methodists are the most numerous and the most evenly distributed throughout the region, each having close to three million members. Since this region is the stronghold of what might be termed the new Lutheran immigration, made up of Germans and Scandinavians, it is here that they have made their principal cultural impact, outside Pennsylvania, where the older American Lutheranism is stronger than anywhere else in the country.

A conservative type of German Lutheranism, unlike anything else either in Europe or America is represented by the Missouri Synod, which is largely concentrated here in the north central states. There is no religious body in the country that has withdrawn so completely within itself as has this body. It professes to be a restored Lutheranism, a return to the Lutheranism which came out of the German



Reformation under Luther's leadership. It will have nothing to do with any other Lutheran body, and, of course, with no other Protestant communion. It considers itself an island of Christian truth surrounded by a sea of error. It, of course, insists that in order to preserve its particular monopoly on the truth, it must maintain parochial schools for the instruction of the children. These now number nearly 1500 with close to a hundred thousand pupils. This is a phenomenon peculiar to this area. This group has remained so completely isolated that it has made little if any cultural contribution to the area as a whole.

Quite in contrast to the Missouri Synod Lutheranism are the Swedish, Danish and Norwegian Lutherans. These three bodies are more numerous in this region than anywhere else in the nation, and have made a distinctive cultural contribution. Their principal colleges are found in this area, and they have exercised a large influence on the Universities of Minnesota and Illinois particularly. For many years the Swedish Lutheran college at Lindsborg, Kansas, has carried on a musical tradition of notable distinction, as has also St. Olaf College of the Norwegian Lutherans in Minnesota. During Holy Week for many years the Bethany College chorus has rendered "The Messiah," which has attracted many thousands of rapt listeners, while the St. Olaf Choir, which has maintained a high standard of excellence through many years, has been heard in concerts in every considerable city and town in the region.

The Roman Catholics and the several Lutheran bodies represent a large and peculiar conservative religious influence, much of it coming more or less directly out of European peasant background. On the other hand, there has emerged a distinctive type of religious liberalism centering in the north-central states. This distinctive type of liberalism is not confined to any one religious body, but finds its chief support from among the Baptists, the Congregationalists, the Disciples, the Methodists, the Episcopalians, the Presbyterians. It is a type of liberalism that stands for modern

religious scholarship, and transcends denominationalism. Its principal tenet is a willingness to think and let think, nor does it have a distinct creedal position. It is the type of liberalism that supports *The Christian Century* and has been fostered by the theological seminaries in and around Chicago.

The Divinity School of the University of Chicago was chiefly responsible for the movement, when under President Harper the historical study of the Bible was inaugurated under a staff of competent scholars drawn from all over the English-speaking world. Eventually other fields of theological learning were expanded, such as church history, theology, and religious education, which soon attracted graduate students from a cross section of all the major Protestant bodies. These graduate students having completed their studies went out to teach in their respective theological seminaries, so that today, especially in the theological seminaries in this section, this point of view prevails. In the four theological seminaries at the University of Chicago, now constituting the Federated Theological Faculty, the students and the faculties represent a cross section of all the major Protestant bodies.

I will close as I began, with a brief statement as to why I believe religion is an important civilizing and cultural agency.

Basically, civilization or culture is a set of principles, of customs and of institutions which in themselves gather up the experiences of centuries. Christian civilization is a society ordered on principles which have evolved from Judeo-Christian experience. A simple illustration of a custom and an institution which has come down to us as a result of the experiences of many centuries is the observance of one day in seven as a day of rest and worship. While in more recent times the observance of the Sabbath has been greatly modified—in this country we have departed very decidedly from the Puritanical Sabbath—yet the experience of many centuries has proved beyond any doubt that the principle of one day in seven as a rest day has been and still is basically sound and

still is of inestimable value in promoting the wellbeing of mankind.

A principle which stands at the very center of all Christian culture is that human life is of infinite value, that it is the most precious thing in all the world. Coming out of the ancient Jewish tradition is the concept that man is made in the image of God, that he is indeed only a little lower than God.

More than any other civilizing agency, religion sets up the rules by which men abide and determines the standards which control the relationships of individuals and groups. All the institutions, rules of conduct, and disciplines under which organized society operates have arisen to foster what is good in man's nature and to control what is bad. When individuals or a society or nations deliberately throw overboard the disciplines and institutions and customs which the centuries have created and which experience has proved to be good, instead of trying to make them more effective and more humane, and more uplifting, then civilization and culture is dying.

Nazi Germany furnishes a perfect example of what happens to a culture when the basic principles upon which it is founded are denied. The following words taken from a recent message of the German Evangelical Church to the German people tells the story:

Long before men were murdered, people had become mere numbers and therefore nothing, and he whose own life is nothing does not have much difficulty in destroying life. He who despises love will not fight for the rights of others, and he does not care about men being seduced, nor does he hear the cry of their torture. He lives and talks as if these things were not happening. He shies away from his responsibility . . . He tries to hide behind the commands of man in order to escape the judgment of God.<sup>1</sup>

The opposite of civilization is barbarism, for barbarism implies the destruction of ordered society. Men return to barbarism when they break all the rules which have grown up to govern their relations and when they disregard the principles and customs which centuries of experience have evolved.<sup>2</sup>

There are at least two kinds of barbarism, both of which are deadly enemies of our culture. One is the active, violent type, which is illustrated by Nazi Germany, which tried to destroy civilization quickly, by ruthless and total war. We have manifestations of this active and violent type of barbarism throughout the land and in a greatly increased number of cities, by people who deliberately flout the law for their own immediate advantage. We are liable in a time like this to look with more tolerance upon moral laxity, especially among young people, because of the abnormal situations created by the war, and the absence from the country of millions of our young men. The assumption, widespread among the men and women in uniform, that they are more or less excused from the necessity of obeying the well-recognized rules of ordered life, has created an alarming defiance of the disciplines of society.

Another kind of barbarism more subtle and perhaps even more dangerous just now than the violent kind is the passive kind. Our Christian culture has set up a rule that a man can have but one wife, and a woman but one husband, but by our lax divorce laws and the still more lax execution of those laws, we have made it easy for men and women to ignore that ancient rule of our civilization. It is possible for a people like ourselves to become so fully occupied in resisting the violent kind of barbarism that we permit, more or less without realizing it, the passive kind to gain an increasing foothold among us.

<sup>1</sup> Earl W. Hayter, *Sources of Illinois Culture* (Illinois State Historical Society, Transactions, 1936) pp. 81-96.

<sup>2</sup> "Reality in Christian History," by William E. Hocking (*The Crozer Quarterly*, Vol. XIV, No. 4, October 1937, 274-283).

<sup>3</sup> Turner, Frederick Jackson, *The United States, 1830-1850* (New York: Henry Holt and Company, 1935), esp. Chs. III and V.

<sup>4</sup> W. W. Sweet, "The Churches as Moral Courts of the Frontier," *Church History*, March 1933, pp. 3-21.

<sup>5</sup> *Christianity and Crisis*, Vol. V, No. 18, October 29, 1945, 7-8.

<sup>6</sup> Herbert Agar, *A Time for Greatness*, Boston, 1943, pp. 45-74.

# Catholic Bible Translations

MATTHEW P. STAPLETON

THE REPORTED popularity of the recently published Revised Standard Version of the New Testament<sup>1</sup> has inspired the hope in Protestant circles that a reawakening of interest in things biblical will soon manifest itself. Translations and revisions generally are a more accurate barometer of popular interest in the Sacred Scriptures than are scholarly publications, for these are intended only for a very limited audience whereas vernacular translations affect greater numbers of believers.

It is important I believe, for the readers of the *Journal* to know something of what is going on in the Catholic world in the matter of translations either of the entire Bible or of individual books.

My purpose here is to treat of the more popular English translations and of the new version of the Psalms from Hebrew into Latin prepared under the auspices of Pope Pius XII.

Passing over the translation of individual books for popular or scientific use,<sup>2</sup> I list the following as evidence of the continuing Catholic desire to improve the form in which the Word of God should be given to priests and laity: 1) The Confraternity Edition. 2) Father Spencer's New Testament. 3) The Westminster Version. 4) Monsignor Knox's Translation. 5) Liber Psalmorum.

I. *The Confraternity Edition.* There is in the Catholic Church an organization known as The Confraternity of Christian Doctrine<sup>3</sup> established in the sixteenth century and, as it exists today, having for its purpose the training of those Catholic children who do not attend parochial schools. So important is this Confraternity that in the Code of Canon Law the Catholic Church officially declares that it is to be established in every parish.<sup>4</sup>

Naturally the directors of the Confraternity here in America wish to have available a text

of the Scriptures, particularly of the New Testament, which would, while respecting the tradition of the Douai-Rheims Bible,<sup>5</sup> avoid the defects of that older version and present the Old and New Testaments in more scientific and attractive form.

On January 18, 1936 the first step was taken toward the realization of this hope and American Catholic biblical scholars were selected to undertake the work of preparing a revision of the English New Testament. Later that same year these men formed The Catholic Biblical Association of America, the purpose of which is twofold:

1. *Primary:* To place at the disposal of the Episcopal Committee of the Confraternity of Christian Doctrine a body of men qualified for the investigation of biblical problems.

2. *Secondary:* To promote a better acquaintance among Catholic Scripture scholars, to secure mutual encouragement and support in the biblical field, and to afford the laity an opportunity to co-operate in the advancement and diffusion of biblical knowledge.<sup>6</sup>

On May 18, 1941 the new translation, or more properly the new revision of the Rheims New Testament appeared and because of its purpose and because of the close relationship between the Confraternity of Christian Doctrine and The Catholic Biblical Association it became known as the Confraternity Edition.<sup>7</sup> By March, 1945, one million copies of the New Testament as such had been distributed while millions of copies of the text in other forms had reached the Catholic English-speaking people.<sup>8</sup> It is not official in the sense that it has been made the sole English version even for the United States, but the fact is that in thousands of American parishes it is read on Sundays to the congregation, and in more and more Catholic books its text is being quoted.

The principles<sup>9</sup> which guided the revisers are in general the following:

1. The text is based upon the Vulgate. The reason for this is that it was desired that the Confraternity Edition be used for liturgical purposes, e.g., reading of the Epistles and Gospels in English at Sunday Mass, and such readings must be based upon the Vulgate.<sup>10</sup> The so-called Clementine Edition of the Vulgate<sup>11</sup> was the principal text used, but frequently recourse was had to other witnesses of the Vulgate text. Moreover it was found necessary often to go beyond the Latin to the Greek in order to clarify the obscurities or avoid the imperfections of the Vulgate.

2. Since the text of the Rheims New Testament as revised by Bishop Challoner of London in 1750<sup>12</sup> has been the standard English New Testament for many generations of Catholics, no attempt was made to present an entirely new translation. Rather the revisers tried to keep the style of the older reading as far as modern biblical scholarship and the demands of modern English would permit and they hesitated to introduce completely changed readings unless these were absolutely necessary. Exactness and simplicity were sought for and in general obtained.

3. Both because the law of the Catholic Church requires them<sup>13</sup> and because the purpose of the work was to make the New Testament clearer for the ordinary reader, foot notes were added either to explain some textual difficulty or to show the biblical foundation for Catholic beliefs.

4. The external features of the Edition were such as to make it attractive in every way. (In this connection it is interesting to note the many similarities between the Confraternity Edition and the Revised Standard Version.)

While the work of revising the New Testament was going on, the other necessary project of revising the Old Testament was launched under the auspices of the Confraternity and the Association. In 1938 several of the New Testament scholars were engaged for this revision and many others added to the list. In general, the principle was to be the same as that for the New Testament: the basic text would be the Vulgate but constant consultation of the Hebrew and Greek would be required.

At the same time it was clearly recognized that greater difficulties would be encountered in this work. The textual obscurities were to be referred to in the notes and there attempts made to shed light upon them. A closer consideration of the Hebrew and Greek would be necessary because of the fact that frequently, for example in the matter of tenses,

Semitic idioms, etc., the Vulgate had not achieved the same degree of accuracy that it had achieved in the New Testament.<sup>14</sup>

Work was progressing satisfactorily and many of the revised books had been submitted to the Editorial Board whose headquarters were at the Catholic University of America, Washington, D. C. A change in policy however was occasioned by the publication of three Roman documents.

The first<sup>15</sup> was a letter sent to the Hierarchy in Italy by the Pontifical Biblical Commission stressing the importance of establishing the literal sense of the original text and declaring that the Vulgate, because it is a translation, must not be regarded as superior to the original.

The second<sup>16</sup> appeared on Aug. 22, 1943 in the form of a Response of the Pontifical Biblical Commission, in which it was stated that bishops might continue to recommend the use by Catholics of translations based upon the original texts and done by approved biblical scholars, and that while vernacular readings at liturgical functions must be translated from the Vulgate, recourse might be had to the original texts for further explanation.

The third<sup>17</sup> was the Encyclical of Pope Pius XII on the Promotion of Biblical Studies. This important document written to commemorate the fiftieth anniversary of another great Encyclical on the Bible of Leo XIII,<sup>18</sup> appeared appropriately on the feast of St. Jerome, Sept. 30, 1943. The Holy Father insists that constant use be made of critical texts of the original languages since the original text, having been written by the inspired author himself, has more authority and greater weight than even the very best translation, ancient or modern. He goes on to say that when the Council of Trent<sup>19</sup> accepted the Vulgate as authentic, it was concerned only with the Latin Church and with the public use of the Scriptures; it did not in any way intend to diminish the authority and value of the original texts.<sup>20</sup>

In view therefore of these directives, particularly of the Encyclical of the Holy Father, the Committee of Bishops in the Confraternity



decided in 1944 that the Old Testament should be rendered into English not through the Latin but on the basis of the original texts. Thereupon the Editorial Board drew up a list of scientific principles which should guide the translators in the work.<sup>21</sup>

At present (May, 1946) the first draft of several books has been completed and is now in the hands of the Editorial Board. It is of course difficult to say when the entire Old Testament will be ready for publication but it is hoped that within the next few years this new translation will be given to English-speaking Catholics.

In brief, the Confraternity Edition is based upon the Vulgate for the New Testament and upon the original languages for the Old. It is under the sponsorship of the bishops who direct the Confraternity of Christian Doctrine and it has therefore the approval of the leaders of the Catholic Church in this country. As said above, it is not official in the sense that it must be read by all Catholics but certainly the reading of it is widespread. No definite decision has yet been made to translate under the same auspices the New Testament from the Greek in order that the entire Confraternity Edition might be based upon the original languages, but it is possible that such a decision may be made sometime in the future.

II. *Father Spencer's New Testament.*<sup>22</sup> Rev. Francis A. Spencer, O.P., (1845-1913) was an accomplished linguist in this country, having specialized in the study of Latin, Greek, Hebrew and Syriac. He began a translation of the four Gospels from the Vulgate in 1894 and completed it in 1898. In 1901 he published another translation, this time from the Greek.<sup>23</sup> When he saw the popularity of this work which had passed through four editions in four years, he began to translate not only the four Gospels again but all the other books of the New Testament from the Greek. This translation with notes he managed to complete in manuscript form shortly before he died in 1913. Two of his fellow Dominicans, Very Rev. Charles J. Callan and Rev. John A. McHugh, published Father Spencer's work in

1937 and immediately it was hailed in Catholic circles as a translation combining accuracy and easily readable style.

Father Spencer did not make exclusive use of any particular edition of the Greek text<sup>24</sup> but accepted those readings for which he had a solid basis. His style was by no means literal; rather it is at times quite free. He aimed at accuracy and clarity and in this he succeeded. The work was published in modern format, with one column to a page, paragraph division, appropriate headings, generous use of italics and small capital letters, verse form when required and an abundance of textual and doctrinal notes.

Since this translation is made from the Greek text it may not be used for the reading of the Epistles or Gospels by the priest at Mass<sup>25</sup> but for private and scholastic use it rightly enjoys great popularity.

III. *The Westminster Version.*<sup>26</sup> Under the chief editorship of Rev. Cuthbert Lattey, S.J., well-known contributor to English biblical and theological journals, there was begun several years ago a translation of the Bible directly from the original languages, which unfortunately is not yet completed. The entire New Testament and a few books of the Old Testament have been published, the most recent being *The Psalter*.<sup>27</sup> I am not in a position to say when the entire Bible will be done but it certainly will not be in the immediate future.

Although the aim of the editors was not to offer a Catholic work similar in detail to *The International Critical Commentary*, it was determined that only conclusions of solid worth should be presented. The student will find it a handy tool both for quick reference and for the understanding of the views of first-rate Catholic scholars. The contributors show themselves thoroughly conversant with modern opinions and this fact together with their laudable attachment to Catholic tradition stamps their work as a notable contribution to the plan of giving Catholics a scientific, easily readable translation directly from the Hebrew and Greek. The principles upon



which the *Westminster Version* is based may be found in the Introduction to the various books already completed, e.g., *The First Book of Psalms*,<sup>28</sup> which contains only forty-one Psalms and to which the reader is referred in *The Psalter*,<sup>29</sup> (a smaller edition containing the entire one hundred and fifty Psalms).

As is evident from what is said above, this *Westminster Version*, although it may not be read at liturgical functions in place of a version based upon the Vulgate, may be presented after such a version is read or at least may be used to explain the text.<sup>30</sup>

IV. *Monsignor Knox's Translation*.<sup>31</sup> The tendency of many modern translators is to write in what might be called biblical English, as though they are afraid to depart too far from traditional terminology. Monsignor Knox, however, is an exception. His recent translation of the New Testament is startlingly fresh, surprisingly new. Yet he has managed to write in such a way that his work may rightly be called a translation and not an out and out paraphrase, although it must be said that his readings reveal more of a tendency in that direction than does, for example, the Confraternity Edition.

This translation is based upon the Vulgate and has been given official approval by the Hierarchy of England and Wales.<sup>32</sup> Monsignor Knox, although he worked directly from the Latin, manifests a thorough familiarity with the Greek and both in the text and in the footnotes shows that he made constant use of the Greek. True to tradition, he has kept the archaic second personal singular but in other respects his translation may well be described by that much abused word *modern*.

In an interesting article in *The Clergy Review*, 25, 7 (1945) 289-298, he defends his translation against the charge of excessive paraphrasing and in the *London Tablet*,<sup>33</sup> before the work was published, he gave and explained several passages in the light of his critical and literary principles.

The book is printed in modern style, with one column to a page and division into paragraphs. Unfortunately it lacks quotation

marks, which at least to the American eye would have been very helpful.

For non-Catholics looking for a new yet orthodox Catholic translation based upon the Vulgate, this one of Monsignor Knox is highly recommended.

At present he is engaged on the Old Testament which with the exception of the Psalms is to be based upon the Latin. He had been translating the Psalter<sup>34</sup> from the Vulgate, but when the new Roman version based upon the Hebrew appeared (presently to be described) he is said to have begun his work anew.<sup>35</sup>

V. *Liber Psalmorum*.<sup>36</sup> As may be generally known, priests of the Latin rite and certain others in the Catholic Church have the obligation<sup>37</sup> of reciting daily what is called the Divine Office in Latin. An essential part of this Office is the Psalter which is so arranged that all the Psalms are recited every week of the year.

Now, for hundreds of years the Psalter which is read in the Office has been the so-called Gallican Psalter,<sup>38</sup> produced by St. Jerome as a revision of an older Latin translation in the light of the Septuagint as found in Origen's Hexapla. Because this Psalter was based on the LXX, it suffered from the many defects found there and the result was that in some places it was almost unintelligible. These defects were of course recognized by Catholic scholars, just as they had been recognized by St. Jerome himself, who had previously undertaken to revise the Psalter, also with the aid of the LXX. This was known as the Roman Psalter although it never became popular throughout the Roman Catholic Church. Last of all, St. Jerome translated the Psalms directly from the Hebrew.<sup>39</sup>

In 1941 Pope Pius XII assigned to the Pontifical Biblical Institute<sup>40</sup> in Rome the task of preparing a new Latin translation of the Psalms directly from the Hebrew, "which should combine both a faithful rendering of the original texts and a careful regard, as far as possible, both for the venerable Vulgate and for the other ancient versions, the various read-

ings to be sifted according to the principles of sound criticism.<sup>241</sup>

This new translation completed in 1944 and made with all the scholarly care for which the Pontifical Biblical Institute is noted has, despite difficult conditions, made its way to America and is widely read by Catholic priests here, even though its use is still optional rather than obligatory. And in order that it should reach as many of the laity as possible, a translation with brief commentary has been published by Benziger Bros., Inc.,<sup>42</sup> which seems to have won a favorable reception among those who today wish, like the Jews and Christians of the past, to use the Psalter as the prayerbook *par excellence*.<sup>43</sup>

#### NOTES

<sup>1</sup> *The Revised Standard Version of the New Testament* (New York, 1946).

<sup>2</sup> e.g., Kissane, *The Book of Isaiah* (2 vols., Dublin, 1941-1943); Boylan, *The Psalms* (2 vols., Dublin, 1926-1931); Callan, *The Psalms* (New York, 1944); Kissane, *The Book of Job* (Dublin, 1939); O'Neill, *The World's Classic, Job* (Milwaukee, 1938).

<sup>3</sup> For a brief treatment of the history and purpose of the Confraternity, cf. *Manual of the Confraternity of Christian Doctrine* (Washington, The National Catholic Welfare Conference, 1940).

<sup>4</sup> *Codex Juris Canonici* (Rome, 1919) Canon 711:2.

<sup>5</sup> The New Testament was published at Rheims in 1582. The Old Testament was published at Douai in 1609-1610.

<sup>6</sup> *Proceedings of The Catholic Biblical Association of America* (St. Meinrad, Ind., 1938) 133-142.

<sup>7</sup> *The New Testament* (Paterson, N. J., 1941). A revised edition is scheduled for the fall of 1946.

<sup>8</sup> Statistics, obtained from The Confraternity of Christian Doctrine, are available only up to March, 1945. These reveal that the Confraternity text is found in more than 14,700,000 copies of books on the Bible and Religion.

<sup>9</sup> *Proceedings*, pp. 107-126.

<sup>10</sup> *Acta Apostolicae Sedis (Città del Vaticano)* 26 (1934) 315. English summary in *The Homiletic and Pastoral Review*, 34 (1934) 1320.

<sup>11</sup> Approved by Pope Clement VIII in 1592.

<sup>12</sup> M. Trappes-Lomax, *Bishop Challoner* (New York, 1936). Burton, *The Life and Times of Bishop Challoner* (2 vols. London, 1909).

<sup>13</sup> C. J. C.: Canon 1391.

<sup>14</sup> *Proceedings*, pp. 127-132. *The Catholic Biblical Quarterly*, 1, 3 (1939) 267-270; 5, 2 (1943) 214-219.

<sup>15</sup> A.A.S. 33 (1941) 465-472. For English summary, cf. CBQ., 4, 1 (1942) 63-67.

<sup>16</sup> A.A.S. 35 (1943) 270-271. Cf. H. P. R. 44, 5 (1944) 381-382.

<sup>17</sup> A.A.S. 35 (1943) 297-326. English translation of this Encyclical, *Divino Afflante Spiritu* (National Catholic Welfare Conference, Washington, 1943).

<sup>18</sup> *Acta Sanctae Sedis*, 26 (1893) 269-292. English translation of this Encyclical, *Providentissimus Deus*. (The Catholic Biblical Association of America, Washington, 1943.)

<sup>19</sup> *Concilium Tridentinum* (ed. Societas Goerresiana) (Freiburg, 1911) Vol. 5, pp. 91 f.

For a good treatment of this matter, cf. Steinmueller, *A Companion to Scripture Studies* (New York, 1941) Vol. 1, 186-196.

<sup>20</sup> CBQ., 7, 3 (1945) 340-347.

<sup>21</sup> CBQ., 6, 3 (1944) 363f.; 7, 1 (1945) 48-75.

<sup>22</sup> Spencer, *The New Testament* (New York, 1937) edited by Charles J. Callan, O.P. and John A. McHugh, O.P.

<sup>23</sup> *Ibid.*, p. VI.

<sup>24</sup> *Ibid.*, p. X.

<sup>25</sup> Cf. note No. 10.

<sup>26</sup> *The Westminster Version of the Sacred Scriptures*, edited by C. Lattey, S.J., J. Keating, S.J. and (later) J. Murray, S.J. (2nd ed., London, 1927-).

<sup>27</sup> Lattey, *The Psalter* (London, 1944). The other O.T. books are: Jona, Nahum and Habakkuk, Malachy, Ruth and Psalms (1-41).

<sup>28</sup> Lattey, *The First Book of Psalms* (Pss. 1-41) (London, 1939).

<sup>29</sup> Cf. note No. 27.

<sup>30</sup> Cf. note Nos. 10 and 16.

<sup>31</sup> Knox, *The New Testament in English* (New York, 1944).

<sup>32</sup> CBQ., 7, 2 (1945) 240.

<sup>33</sup> *The Tablet* (London) 182 (1943) *passim*.

<sup>34</sup> *Ibid.* 185 (1945) *passim*.

<sup>35</sup> *Ibid.* 186 (1945) *passim*.

<sup>36</sup> *Liber Psalmorum cum Canticis Breviarii Romani*, translated by Professors of the Pontifical Biblical Institute (2nd. ed., Rome, 1945).

<sup>37</sup> C J C., Canon 135.

<sup>38</sup> *The Catholic Encyclopedia* (New York, 1907) Vol. 2, Article: *Breviary*.

<sup>39</sup> Steinmueller, *Op. Cit.*, 175-180.

<sup>40</sup> The Pontifical Biblical Institute was established in 1909 and the Pontifical Commission in 1902. Cf. A.A.S. 1 (1909) 447-449 and ASS. 35 (1902-1903) 234-238.

<sup>41</sup> A. A. S. 37 (1945) 65-67.

<sup>42</sup> *The Psalms* (New York, 1945).

<sup>43</sup> J. M. Lenhart "The Bible: The Popular Prayer Book of the Pre-Reformation Laity", in *The American Ecclesiastical Review*, 78 (1928) 225-244; "The Bible as the Meditation Book of Medieval Laity," *ibid.*, 101 (1939) 193-220; Rost, *Die Bibel im Mittelalter* (Augsburg, 1939).

# Samuel, the Enigma

ROLLAND EMERSON WOLFE

THE first millennium of Hebrew life, which ended with the establishment of the monarchy, was largely the shadow cast by three great personalities. The first of these was Abraham, a man of high ethics, a patriarch in the truest sense of the word. After his life gradually slipped from the high level it attained in his patriarchal society.

After approximately seven centuries came Moses, another towering personality, who brought about the rebirth of the Hebrew people and established for all time the standards of their religion, law, and culture.

Following several centuries of confusion and lack of effective organization in their new land of Palestine, the third great character in Hebrew history appeared in the person of Samuel. In contrast with Abraham, who at best presided over but a little tribal society, and Moses, who dealt with a series of emergency situations, Samuel brought about the establishment of a nation in an era of relative peace. As our thirteen colonies became united in a federal union around the personality of George Washington, the relatively separate Hebrew tribes found a focus for their common allegiance in the person of Samuel. The significance of Samuel's accomplishment in this regard can be appreciated only when viewed against the two preceding centuries when only seldom did a judge arise who could master the situation for even a relatively short period of time.

*First of all, Samuel was a priest.* He had been dedicated to that office at birth and had grown up at the Shiloh temple under the care of the priests as an acolyte. He wore the linen ephod. His mother brought him a new priestly robe each year and Samuel "ministered before the Lord."<sup>1</sup> Later, when he became more truly a priestly assistant, he presented the sacrifices himself. It is uncertain why Samuel left the temple at Shiloh. Perhaps he went

away as a protest against the immorality of the priests at that place. Or, capture of the ark by the Philistines may have removed the prestige of Shiloh so people ceased to make pilgrimages there. With too many priests for the decreased number of worshipers, Samuel may have decided to leave. It is also possible that, in a military event not recorded in our Bibles, a Philistine campaign may have demolished the Shiloh temple and so forced the priests into other areas. It is not impossible that all three of these factors played a combined part in causing Samuel to remove to Ramah where he set up new headquarters, built a home, and erected an altar.<sup>2</sup>

Instead of decreasing his prestige, this change of location so served his advantage that he was soon, by common consent, looked up to as chief priest of the Hebrew tribes. The skyrocketing of his popularity seems to have been occasioned largely by the coming of the spectacular thunderstorm while Samuel was offering the sacrifices and praying at Mizpah. Under the inspiration of that moment, believing the storm was Yahweh coming to assist them, the Hebrews wheeled upon the Philistines and turned their defeat into victory.<sup>3</sup> Samuel extended his priestly functions by going to the people instead of making them come to him. He went around the country, offering sacrifices on the various altars in the cities and villages of Israel.<sup>4</sup> It was as priest that Samuel anointed both Saul and David as kings.<sup>5</sup> Whatever else may be said of Samuel, he was first and always a priest, for the priestly element permeated all his subsequent life.

*Samuel was also a prophet.* After he had been acolyte and priestly assistant at the Shiloh temple for perhaps fifteen years or so, Samuel had a night vision in which, after the third call, Yahweh appeared in person and announced judgment upon the house of Eli. That was Samuel's commission to the prophetic office.<sup>6</sup>

This was supplemented by other dreams and visions on subsequent nights.<sup>7</sup> He was the type of prophet which people in those days described as "a seer." He could foresee things that were to happen in the future.<sup>8</sup> This ability at prediction soon won for him fame as a prophet from Dan to Beersheba.<sup>9</sup> In addition to his reputation for being able to "see" what was to transpire in the future, he apparently had what we would call telepathic ability, *i.e.*, he was able to see what was transpiring at a distance and could read the thoughts in people's minds.<sup>10</sup> The classic example of this is when Samuel told Saul where he would find his father's lost asses. He also told all that was in Saul's heart.<sup>11</sup> Samuel's rôle as a prophet therefore included a blending of the predictive and telepathic elements, with dreams and visions playing a part. By reason of his ability in the rôle of "seer," Samuel came to be regarded as a "man of God" and was revered throughout Israel.

*In addition to priest and prophet, Samuel was also judge.* At times the people of the country came to him to be judged in a great national assemblage as at Mizpah.<sup>12</sup> More often Samuel made the rounds to the people in the rôle of a circuit judge, holding court in the various cities of Israel.<sup>13</sup> It appears that for considerable time he was the only formal national judiciary of any significance. He later made his two sons judges to succeed himself in the Beer-sheba area. They however proved unworthy, accepted bribes, and perverted justice.<sup>14</sup> It was as judge of the country that he reluctantly granted the request for the kingship.<sup>15</sup> The desire for a king arose chiefly from fear of what would be done by his sons who were following in the renegade ways of the sons of Eli. The record of Samuel as judge was relatively unimpeachable. He prided himself upon accepting no bribes and he challenged the people to cite anything wrong with his judging.<sup>16</sup> Apparently there was no response to this invitation.

*Samuel was also the political head of the nation.* He was the legislative and executive as well as the judicial. Apparently he also took part in

war.<sup>17</sup> Samuel was the pope of that day. He gathered in his person all civil, political, and religious functions, and was loath to delegate any of these to subordinates. This made of his administration an absolute one-man rule such as the world has seldom seen.

It was over the question of the kingship that Samuel's difficulties developed. The popular clamor for a king seems to have been based on several reasons. The worthless and immoral sons were probably only a pretext. Probably the real reason was the progressive inefficiency which accompanied Samuel's advancing age. In this sense the clamor for a king was a virtual repudiation of Samuel. He was well aware of this. Instead of having the good grace to step down and leave the ruling to another, he held on as long as possible.

In this critical situation, Samuel was forced to do something radical in order to maintain his power. One seems justified in advancing the theory that Samuel wrote the Code of the Covenant and gave it to the people as a program of conduct for the nation. At the same time it served as a set of legal principles for judging it. Very possibly this code may have been presented when he summoned the nation to Mizpah and judged them there.<sup>18</sup> This was Samuel's concession to the people. By so doing he was establishing a constitutional judgeship for the nation. The principles enunciated in the Code of the Covenant were presumably a summary of those which were followed by him throughout the years of his judging. The influence of Babylonian and Canaanite law was also a factor. If this theory is correct, the Code of the Covenant can be dated with exactness at 1039 or 1038 B.C. This would solve the long-standing problem as to the circumstances and authorship of that body of law. The agricultural life, and abode in houses, which the code reflects are consistent with this date. Samuel apparently hoped that the codification of the judicial standards followed by him would pacify the people and silence their demands for a king. It also would allay the undercurrent of dissatisfaction directed against Samuel.



Samuel was disappointed in his hopes that the publication of this code would pacify the people. It may have done so for a time, but soon the rumblings of dissatisfaction became even more pronounced. One thing the people wanted in the kingship was a departmentalized government in which not everything depended upon one man. Because of this factor, they observed greater efficiency in the public administration of surrounding countries. This desire to compete with other nations on a more effective basis, especially with regard to military matters, caused the people to press the claims for the kingship all the harder. Samuel still refused, even though this clamor showed widespread dissatisfaction with him and a repudiation of his leadership.

It is interesting how people project their own ideas upon God. Samuel proclaimed to the people that God was against the kingship. With Samuel and God against it, that should have decided the matter. Even this solemn declaration did not move the people from their purpose. Eventually Samuel saw the situation as hopeless and he finally yielded to the overwhelming popular pressure. However, this was not done gracefully or in a good spirit. He did not accuse the people of dissatisfaction with his leadership but he did charge them with repudiating the rule of Yahweh. In his valedictory to the people, he informed them of how oppressive kings were and how terrible the national lot would be under them.<sup>19</sup> Nevertheless, all of this pleading and admonition failed to influence the people in the least. Even Yahweh was eventually represented as favorable, leaving Samuel to conduct a one man filibuster against the kingship.<sup>20</sup> Samuel had lost his hold upon the people in a tragic way. In contrast with Moses, who remained an irresistible national leader to the end, Samuel faded out of the picture.

In this critical situation, Samuel apparently still hoped to maintain himself as the real sovereign power within the nation. In the first place, he himself proceeded to write the constitution of the monarchy and gave it to the people. It is amazing how few readers

of the Bible have ever noticed that verse which is perhaps the most important in the whole Samuel narrative. "Then Samuel told the people the manner of the kingship, and wrote it in a book, and laid it up before Yahweh."<sup>21</sup> By so doing, Samuel tried to keep his dictatorial hand upon the monarchy that was about to be formed. We may guess that this supposed benevolence also was not well received by the people, for that constitution of the monarchy was never heard of again.

The next strategy of Samuel was to control the occupant of the throne. There is something suspicious about the choice of Saul. Samuel presumably had met Saul first when the latter came seeking the whereabouts of his father's asses. Samuel chose him king on the spot. Did it occur to Samuel that Saul had a pleasing appearance and would be at the same time a submissive king whom he would be able to dominate? Did he judge Saul as handsome in appearance but moronic in mentality? Does it seem logical that the first king of Israel should have been a young man chosen out of one of the most insignificant families from the tribe of Benjamin?<sup>22</sup> In the light of Samuel's performance in his later years, it may be guessed that Samuel chose one who he thought would be a weak ruler. In this way Samuel purposed to sabotage the kingship and retain his hold on the country by dominating the new monarch. He may even have hoped so to discredit the kingship that the people would be glad to eliminate it after a time.

For some months Samuel and Saul appear to have worked in harmony.<sup>23</sup> It is noticeable that Saul apparently continued at his daily farm duties after being made king.<sup>24</sup> The awakening of Saul took place when Jabesh-Gilead was besieged by the enemy. Saul not only assembled the armies, but also led them on the field, and won a great victory.<sup>25</sup> Immediately he gained the loyalty of practically the whole country. There was a popular movement demanding that the remaining opponents of Saul be punished but Samuel would not allow this, for he was to depend on



them for creating further dissension against Saul.<sup>26</sup> Although Samuel officiated at the subsequent formal coronation at Gilgal, one may suspect that his heart was not in it.<sup>27</sup> In those days the king was subservient to Samuel. Even though Samuel was late in arriving at Gilgal, Saul "went out to meet him, that he might salute him."<sup>28</sup>

It was at this point that the break between the prophet and the king occurred. In an emergency Saul was ready to march against the Philistines but wanted to offer sacrifices first. Samuel was late, possibly purposely, in order to embarrass the king. Saul finally took matters in his own hands, presenting the sacrifice himself.<sup>29</sup> Saul was within his rights, for in the surrounding kingships it was the prerogative of the monarch to offer sacrifices, especially on state occasions, as Solomon was to do later on. Because of this offense, Samuel threatened Saul with deposition from the throne.<sup>30</sup> Apparently Samuel was in a rage as he departed from Gilgal.<sup>31</sup>

The hopeless break between the two came in the Amalekite war. In accordance with his custom, Samuel gave orders as to how Saul was to proceed, i.e., it was the Lord's will (so Samuel said) that both men and women, infants and sucklings, oxen and sheep, camels and asses should be slain.<sup>32</sup> This did not seem reasonable to Saul and he took the liberty of partially ignoring Samuel's order. Saul saved the king alive and also the best of the sheep, oxen, fatlings, and lambs.<sup>33</sup> When Samuel found this out, he went into such a rage that he was unable to sleep that night and spent it venting his wrathful feelings before the deity.<sup>34</sup> Samuel had no difficulty in conceiving that Jahweh was also displeased because of Saul's non-compliance with the directive. Again Samuel threw the burden on the deity and made God issue the edict against Saul. The deity was represented as sorry he made Saul king, because of his apostasy and failure to obey the divine commands, i.e. in not slaying Agag and the Amalekite animals. After this night, in which the fires of anger blazed ever higher in the soul

of Samuel, he concluded by the following morning that God was as enraged over the situation as he, and probably much more so.

Early next day we have that dramatic meeting between Samuel, the self-appointed power behind the throne, and King Saul. Saul greeted Samuel with courtesy, but we can see Samuel gritting his teeth in disgust as he blurted forth, "What means this bleating of the sheep in my ears, and the lowing of the oxen which I hear?" Saul explained matters in a conciliatory mood which probably would have been satisfactory to any reasonable person.<sup>35</sup> However, Samuel was immovable and, in this fit of anger, issued a hasty edict deposing Saul from the kingship.<sup>36</sup> Saul was apologetic, admitted he had disobeyed, and begged the pardon of Samuel and Samuel's God. But Samuel was not the type of individual who would change his mind or give in in the least.<sup>37</sup> He simply repeated the edict deposing Saul from the kingship. Samuel never mentioned that Saul had disobeyed him. It was always God whom Saul had disobeyed.

Apparently in his latter days Samuel was the extreme of an adamant and stubborn person. Saul had yielded to popular pressure, and regretted having offended Samuel. Although he pled with the prophet that there should not be this absolute break of relations between them, Samuel turned about to depart. Saul however reached for Samuel's garment and held him so they might talk more and still come to an understanding. Samuel apparently, in his determination to get away from Saul, lunged forward, tearing his robe and leaving part of it in the hands of Saul.<sup>38</sup> For the third time Samuel told Saul that God had deposed him from the kingship and had given it to a neighbor who was better than he. By this time Saul was desperate and begged Samuel, for the sake of the unity of the country and the people, to join in the victory sacrifices on their V-A day. Samuel finally did yield and dignified the presentation of the offerings on that day of victory

over the Amalekites by his participation at the altar.<sup>39</sup>

A further dramatic scene in the life of Samuel followed immediately the sacrifice on that day. Samuel commanded that the captured king of the Amalekites should be brought. There Samuel, with his own hand, hewed King Agag to pieces before the altar as his benediction for the day.<sup>40</sup> In essence this was a public repudiation of King Saul.

After that picturesque scene Saul and Samuel departed, never to meet again. One went to Ramah and the other to Gibeah. We may imagine the thoughts of these men on their respective homeward journeys. Saul was probably crushed in spirit and sorrowful over this tragic blow to his kingship. Samuel, we may imagine, was angry with himself that he had finally acceded to Saul's wishes by participating in the sacrifice. The longer he mulled over this, the more bitter he became against the king. When he arrived home, he apparently proclaimed Saul officially, and perhaps even personally, dead. In this mood of vindictiveness, Samuel went to the house of Jesse and anointed David as the new king of Israel.<sup>41</sup> So Samuel went into mourning for Saul and possibly summoned all Israel to do likewise because of the loss of their king.<sup>42</sup> Again, as with all his dastardly acts, Samuel rationalized this as the will of God.

The situation in Israel was disintegrating rapidly. Samuel had split the kingdom in two, anointing a rival king so there were now two claimants to the throne. He had precipitated a virtual civil war, although it did not break out into actual hostilities. Hosts of pro-Samuel and anti-Saul Israelites had joined the Philistine armies and were assisting them in fighting against Israel.<sup>43</sup> In order to have his own way, Samuel was willing to divide the nation and make her the victim of the Philistines.

It also seems strange that Samuel chose the youngest boy of the sons of Jesse, a shepherd lad, as the new king. Again it may be asked as to whether Samuel made any effort to choose an individual who would be a strong

king. One has a suspicion he may have chosen this lad, as probably Saul earlier, because David had a good appearance, would be subservient, and would take orders. During the time that followed, Samuel ignored Saul and threw the whole weight of himself and his large national following behind the kingship of David. It came to the point where even when King Saul went through the streets he was made to hear unkind comparisons between him and David, made presumably by the pro-Samuel group.

Under these circumstances, with a kingdom disintegrating into chaos, it was not to be marvelled at that Saul grew despondent and eventually somewhat demented. With Samuel working against him, a rival king already anointed, a large faction of the nation opposing him, and the Philistines menacing the country from without, it must have been a welcome moment when Saul could fall upon his own sword and die.

According to the usual view Samuel is revered and Saul is regarded as a weakling. When these stories are approached critically, it appears that the truth of the matter is quite different. Saul was not a weakling, as Samuel had wished. If Saul had had a chance, his rule would probably have been a glorious one. Also if Samuel had lived on through the succeeding reign, it is doubtful if David's rule would have been more successful than that of Saul. Saul was a king and not a puppet who would be bossed by an ex-judge even though he had the backing of approximately half the nation. As the strength of Saul clashed with the invincibility of Samuel, even in minutest details, the Hebrew nation became almost wrecked. Many must have been the occasions when Samuel wished that he had cast the lots a second time and had secured a more submissive king.

When viewed discerningly, there are two Samuels. During the prime of his life, covering perhaps the first sixty years, Samuel was a power for good in Israel. His judgeship was a model of administration. He was as near right as any mortal could be. He became

accustomed to opposing, without compromise, any individual who impeded the high principles for which he stood.

The tragedy in Samuel's life was that he did not realize he was growing old and that his powers of judgment and his energy were decreasing. He was one of those individuals who do not know when it is time to quit. From perhaps his sixtieth to his eightieth year Samuel did more damage than he had done good throughout all the constructive years of his life. He could not think of stepping down and taking second place. In order to maintain his own priority, he was willing to wreck his nation.

When he saw at the end that he was doomed to fail, in so far as having his own way was concerned, and that he could not get rid of Saul, he vindictively isolated himself in voluntary exile within the walls of his own house at Ramah. Even in his death there was a sting, for he left directions that he should be buried in his house of exile and not at a burial place as was customary. Samuel lived his later years in such a manner that he died a broken-hearted old man, buried apparently without too many attendant mourners.<sup>41</sup>

It would seem that in perhaps eighty years of living, Samuel should have seen the fallacy of always identifying his own will with the will of God. Although Israel suffered much at the hands of Samuel during his last score or so of years, God must have suffered even more.

<sup>1</sup> I Sam. 2:18-20.

<sup>2</sup> I Sam. 7:17.

<sup>3</sup> I Sam. 7:5-14.

<sup>4</sup> I Sam. 10:8; 16:5.

<sup>5</sup> I Sam. 10:1; 16:13.

<sup>6</sup> I Sam. 3:1-19.

<sup>7</sup> I Sam. 3:21; 15:11.

<sup>8</sup> I Sam. 3:19; 9:6, 15-17; 10:1-16.

<sup>9</sup> 3:19-20; 4:1.

<sup>10</sup> 10:1-16.

<sup>11</sup> 9:1-20.

<sup>12</sup> 7:5-6.

<sup>13</sup> 7:15-17.

<sup>14</sup> 8:1-3.

<sup>15</sup> 8:4-22.

<sup>16</sup> 12:1-5.

<sup>17</sup> 11:7.

<sup>18</sup> 7:6.

<sup>19</sup> 8:4-17.

<sup>20</sup> 8:19-22.

<sup>21</sup> 10:25.

<sup>22</sup> 9:1-2, 21.

<sup>23</sup> 11:7.

<sup>24</sup> 11:5.

<sup>25</sup> 11:6-11.

<sup>26</sup> 11:12-13.

<sup>27</sup> 11:14-15; 13:1-4.

<sup>28</sup> 13:10.

<sup>29</sup> 13:5-12.

<sup>30</sup> 13:13-14.

<sup>31</sup> 13:15.

<sup>32</sup> 15:1-3.

<sup>33</sup> 15:4-9.

<sup>34</sup> 15:10-11.

<sup>35</sup> 15:12-16.

<sup>36</sup> 15:17-23.

<sup>37</sup> 15:24-26.

<sup>38</sup> 15:27-29.

<sup>39</sup> 15:30-31.

<sup>40</sup> 15:32-33.

<sup>41</sup> 16:1-13.

<sup>42</sup> 15:35-16:1.

<sup>43</sup> 14:21.

<sup>44</sup> 25:1.

# A Layman's Theology

LLOYD V. BALLARD

THE layman who proposes to discuss theology is at best presumptuous, if not foolhardy. Theology is the especial province of the clergy and of the faculties of divinity schools. These men are specialists who have devoted years of study and research to the field of religion. They have accumulated knowledge of the nature of God, the meaning of life, and the essentials of faith. They have become well-versed in the Scriptures as "revealed truth;" they have discovered what they believe to be the will of God in the affairs of men. They have developed supernatural and superhuman sanctions for other-worldly virtues which should be exemplified in human behavior. They have thus prepared to interpret the human experiences, especially those which perplex the layman.

Now the layman is usually untutored in such matters. He has made no systematic study of religion and its implications. He has given little thought to other-worldliness except on Christmas and Easter. Funerals also occasionally place him in situations which call for introspection and contemplation. And if his interest or his conscience bring him to church on Sunday he is induced for an hour or more to give consideration to fundamental values, higher standards and loftier objectives. But for the most part the layman's mind is filled with thoughts of war, taxes, wages, strikes, stocks and bonds, politics, clients, patients, students, love, lust, golf and baseball. Obviously such thinking does not qualify him to speak on matters of theology.

Should a layman concern himself with such matters, however, he quickly discovers that there are almost as many theologies as there are theologians. If he turns directly to the Scriptures themselves he is further confused because he cannot square his own interpretation with those of the specialists. Now it is difficult objectively to demonstrate the validity

of "revealed truth." The layman hence is not readily convinced by an interpreter who claims to speak with the authority of "thus saith the Lord." Should the layman respond to the urge to align himself with other laymen who are concerned with religious matters he is confronted with a choice of more than two hundred denominations and many more sects. Each of these is convinced that it is the "true church;" each believes it has the "true" interpretation of the inscrutable forces that surround men everywhere.

Under such conditions it is clear that any layman who undertakes to discuss theological matters speaks only for, and perhaps to, himself. His conception of God, of the meaning of life, and of the nature of religion will probably satisfy no other. Especially is this likely when his conceptions rest upon intuition, inspiration or even logic. Such bases completely remove his interpretations from objective demonstration. The layman's theology is hence probably as unsubstantial as that of the clergyman. What is here presented, therefore, represents only one layman's interpretation of religion as he sees it. What is here developed is no "revealed" or final truth but merely a working hypothesis that has had meaning for him.

## I

From time immemorial man has lived in an environment which was at the same time friendly and hostile. On the one hand Nature has supplied man with limited quantities of wild, raw food. More significantly she has provided him with fertile lands upon which he might produce additional food stuffs. Nature also furnished early man crude shelters, such as caves, in which he might secure protection from the elements. She also provided trees, clay and stone with which he might build houses, barns, stores, factories, schools and churches. Nature too supplied early man with



fig leaves and skins for clothing. But she also provided him with flax, cotton and silk from which he might fashion garments to cover his nakedness. Except in tropical climates, however, Nature was niggardly in her provision for man's wants. It was necessary, therefore, that he exert great personal effort to procure what was needed for his survival, his security and his comfort.

Nature has not only forced man to struggle if he would survive and prosper, but she has also thrown many obstacles in his way. Barriers of sea and mountains, of jungle and raging river increased the hazards of early survival. Flood, fire, and earthquake repeatedly destroyed what man had labored long to accumulate or construct. Famine, wild beasts, and pestilence brought wholesale death to untold numbers of primitive peoples. Indeed at times it must have seemed as if Nature herself was bent upon man's destruction. Most perplexing of all must have been the enemies he could not see or comprehend—the mysterious diseases, plagues, pestilences which beset him, so devastatingly at times.

And as if the struggle were not hard enough, men soon found themselves in bitter conflict with other men for the possession of scarce food supplies, limited hunting grounds, fertile grazing lands and restricted natural resources. Moreover, as the level of man's living lifted, his wants multiplied and the labor required to satisfy these wants increased. War and slavery were inevitable consequences of such a situation—consequences which have continued to the present day. In recent times, it is true, men have ceased enslaving the vanquished, but they have still sought to exterminate each other to gain "lebensraum," "a place in the sun," territory, colonies and oil deposits.

Through centuries and millenniums of such struggle man slowly accumulated a fund of knowledge which made it possible for him to increase his control over his natural environment both in its friendly and its hostile aspects. This knowledge was at first fragmentary, often undemonstrable, and sometimes hopelessly mixed with superstition and magic. As costly experience uncovered the errors in such lore it

was refined. Later the invention of writing and printing made it possible to preserve this acquired wisdom. Each generation could then begin its achievement where preceding generations left off. This process of accumulation was greatly strengthened with the advent of science and its methods of demonstrating the truth or falsity of what men believed were facts and law.

By thus testing and verifying the experience of thousands of generations in the struggle to conquer the physical environment man has acquired a fund of knowledge that brings Nature very much to heel. Flood, famine and disaster are no longer the devastating experiences of earlier times. Scientific agriculture, modern methods of communication and transportation, mass production of tools and machines, make it possible for man to produce whatever goods or gadgets he desires in any quantities he may determine. Man has all but annihilated the barriers of space and time; his control of disease and disablement is almost incredible. Recently he has uncovered the source of atomic energy with its unknown potentialities for weal or woe. Only war—the deadly conflict between men—is still unconquered.

When compared with preliterate peoples, modern men are gods possessed of powers undreamed of by earlier humans. And the end is not yet! Repeatedly it is rumored that new and epoch-making inventions are imminent and that these will open up new and greater areas of control. Thus man has not only reduced a significant part of his environment to known and comprehensible terms, but he is able to manipulate it toward desired ends. And when he is confronted with the problems and pathologies of his extensive, complicated and delicately adjusted systems of control, he is confident that with the further applications of scientific methods he will solve the problems and correct the pathologies.

## II

A significant part of man's environment however has always remained unfathomed and hence beyond his control. In fact from earliest



times man has been surrounded with forces he did not comprehend. Indeed, the part of their environment which preliterate peoples understood and manipulated was pitifully small. In those days men felt themselves the unwitting victims of unnumbered hostile forces with which they must more or less blindly contend. Lacking knowledge of natural forces early man developed all manner of practices for dealing with these unseen and inscrutable powers. Sun, moon and stars were personified and worshipped; ceremonies which they hoped would win the favor of fickle but powerful gods were devised; rites were performed at the tombs of ancestors that they might thus be obligated to defend the living from the machinations of evil spirits at large in the unseen world; fetishes were designed to protect the individual from injury or disease; amulets, charms and talismans were worn to ward off evil influences. Augury was used to foretell the future and thus safeguard men against impending disaster.

Moderns look upon such practices as expressions of profound ignorance of the laws of nature and therefore as childish nonsense. Indeed, the scientific knowledge which man has so tediously acquired over the generations has demonstrated the error and the futility of such practices. Yet there can be little doubt of their meaning and significance for preliterate and primitive peoples. By such practices early man developed what he believed to be working relations with the unknown and incomprehensible part of his environment. These working relations gave him a feeling of security which made living tolerable.

It is true that science has now explained much that was incomprehensible to early man. It has also given man an extensive and effective equipment for coping with his environment. Consequently, living has vastly more meaning and significance in this modern mechanized age than it ever had in earlier times. But man's knowledge is far from complete; hence a significant part of his environment is still beyond his control. Only a little thought is needed to convince us that we are still powerless as we face many of life's significant situations. Frequently Nature (Life) reminds us of the limited

range of our knowledge of and our power over her.

Again, with all our knowledge man knows little about himself. What is personality? This question we have never satisfactorily answered. Science as yet has no adequate answer for childhood's simple query, "Mother, who am I?" Psychology and sociology have some working hypotheses that are, at present, yielding results, but neither can fully explain, or accurately predict, human behavior, for if we know so little about our own selves how can we know much about the personalities of others? Why war with its brutalities, its carnage, and its extensive destruction of hard-earned wealth accumulated from limited natural resources? Why are men so? We have hypotheses but no final answers. We have gone no further than Tennyson when he exclaimed:

Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

In fact, science gives us many comprehensible explanations of the world in which we live. To be sure, the earth is a planet—one of a number of planets making up a universe. But what keeps these planets to their courses? Astronomers tell us that our universe is moving northward at an astounding rate—whither are we going? These same scientists also tell us that ours is only one of many universes. How many? Are all universes moving in the same direction and at the same rate? What would happen if they moved in different directions at different rates? What keeps them moving anyhow?

Again the physicists inform us that matter, inert, so far as human comprehension goes, is actually composed of atoms in ceaseless motion. These atoms, it is held, are composed of molecules, these in turn of electrons and protons which no one has ever seen or touched. This, however, is a working hypothesis which is yielding results. Dr. Mendenhall, distinguished head of the Physics Department at the

University of Wisconsin, once lectured on the subject "Waves or Corpuscles." During the first half of his lecture he demonstrated that sound and light are transmitted by waves; during the second half he as successfully proved that sound and light might be transmitted from one infinitesimal body to another with incredible speed. When asked which of these theories was correct, he replied "We are now working on the hypothesis that light and sound are transmitted by waves. When this no longer produces results we shall then begin to work with the hypothesis that sound and light are transmitted by corpuscles."

It is apparent, therefore, that much of our knowledge is based, not upon fact or law, but upon hypotheses. The validity of these hypotheses can neither be proved nor disproved. To date, however, these hypotheses have produced results sufficient to give us a feeling of security as we deal with the known and incomprehensible elements in our environment. A review of man's religious practices through the ages appears to indicate that these, too, are based upon a set of working hypotheses which cannot be scientifically demonstrated, but which have given man a similar security as he has coped with the unknown and incomprehensible factors in his environment. These hypotheses have given meaning and morale to living; they have made life tolerable and indeed rewarding.

The Scriptures are replete with such working hypotheses—working hypotheses that have been found, through experience, to produce desired results. The following are some random samples:

1. Out of generations of experience the Hebrews had discovered that certain kinds of conduct militated against the well-being of the group. Lacking a politically constituted state which would inhibit such conduct it was necessary to bring other powerful influences to bear upon those who were indulging in such behavior. The story of Moses going up Mt. Sinai and there receiving from God the Ten Commandments written on tablets of stone by His own finger accounted for supernatural decrees

prohibiting idolatry, murder, adultery, stealing, false witness and covetousness. Similar pronouncements commanded the Hebrew people to keep the Sabbath and to honor fathers and mothers "that thy days may be long in the land which Jehovah, thy God, giveth thee." Indeed, the entire Mosaic law was doubtless a crystallization of the experience of the Hebrew people; the canons laid down by the leaders of those days represented working hypotheses with respect to their environment, a part of which they understood, a part of which was uncomprehended.

2. To maintain morale in times of personal and national crisis the Hebrews employed the following sort of hypothesis:

God is our refuge and strength,  
A very present help in trouble.  
Therefore will we not fear, though the earth do change,  
And though the mountains be shaken into the heart of  
the seas;  
Though the waters thereof roar and be troubled,  
Though the mountains tremble with the swelling  
thereof . . .  
Jehovah of hosts is with us;  
The God of Jacob is our refuge (Psalm 46: 1-3, 7).

3. To restrain anti-social behavior the Hebrew people were given such hypotheses as the following:

Blessed is the man that walketh not in the counsel of  
the wicked,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scoffers;  
But his delight is in the law of Jehovah;  
And on his law does he meditate day and night.  
He shall be like a tree planted by the streams of water,  
That bringeth forth its fruit in its season,  
Whose leaf also doth not wither;  
And whatsoever he doeth shall prosper.  
The wicked are not so,  
But are like the chaff which the wind driveth away.

4. In the Beatitudes Jesus provided working hypotheses for some of the perplexing problems in human relationships experienced by his contemporaries.

Blessed are the poor in spirit: for theirs is the  
kingdom of heaven.  
Blessed are they that mourn: for they shall be  
comforted.

Blessed are the meek: for they shall inherit the earth.  
 Blessed are they that hunger and thirst after righteousness: for they shall be filled.  
 Blessed are the merciful: for they shall obtain mercy.  
 Blessed are the pure in heart: for they shall see God.  
 Blessed are the peacemakers: for they shall be called sons of God.  
 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.  
 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you (Matt. 5: 1-11).

## IV

The religion of the New Testament often differs from that of the Old Testament significantly in the new working hypotheses which were advanced by Jesus. The following is an example:

Ye have heard that it was said: Thou shalt love thy neighbor and hate thine enemy, but I say unto you love your enemies and pray for them that persecute you . . . . For if ye love them that love you what reward have ye? do not even the publicans the same? (Matt 5: 43, 46.)

Here a working hypothesis long used by the Hebrews was discarded because it was not producing desired results, and a new hypothesis was substituted.

## V

The so-called Golden Rule proposed a working hypothesis of universal significance, especially in dealing with the unknown factors in human personality and hence in human relationships:

As ye would that men should do to you do ye also to them likewise (Luke 6:31).

This principle has demonstrated its validity and effectiveness especially in an area where scientific analysis affords little insight.

## VI

As Jesus faced the crucifixion and the close of his earthly ministry, he met his disciples in the upper room for the last supper. He knew that the twelve must be prepared to carry on after his death. He realized too that much trial and tribulation lay ahead for them. When Judas had left the room Jesus gave his disciples a series of working hypotheses which would serve them in the difficult days to follow:

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto myself; that where I am there ye may be also . . . .

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to remembrance all that I said unto you.

Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be fearful (John 14: 1-2, 27).

And through the years these working hypotheses have been of untold service to unnumbered human beings as they faced difficult experiences which they could not understand and which they could not escape.

The anthropologist finds that religious practices—working hypotheses with respect to the unknown—have been a significant part of man's culture for at least 15,000 years. As the layman reviews the knowledge which has been accumulated in this area it is obvious that science has vastly increased man's control over his environment, be it friendly or hostile. But it is also obvious that much that is significant in that environment still remains incomprehensible to the scientist as well as to the layman. Until we can know "why the innocent suffer, why the wicked prosper or why right so seldom wins," it appears that the layman, at least, will need a religion which provides him with some substantial, and intelligent hypotheses. In short, he will need a theology which gives meaning and significance to living.

## Books for Religious Education

EDNA M. BAXTER

**S**LOWLY religious leaders have begun to recognize the implications of fellowship with a universal God. In the early church a battle was successfully fought to open the doors of the Christian faith to all people on equal terms. When at its best, the Christian church has worked for a fellowship or brotherhood of people and a consequent high ethical form of living. Frequently the political and social forces of a nation have been too powerful, and the heaven of the church in human relations has been weakened while often its membership has become engulfed by the standards around it. With the dawning of the meaning of a universal God and men as brothers, developed a program of missions. This remarkable world task of the church is presented in a stimulating volume, *Christian World Mission*, by thirty able Christians, experts in their respective fields.

Both the secular and the religious world are awakening to the urgent necessity of cultivating understanding and appreciation between all cultures and races if people are to be citizens in an "atomic age" of one world. A very hopeful sign of this movement is described in *The Story of the Springfield Plan*. Significantly the book is "Dedicated to Americans of the Decisive Decade, 1945-1955." The thrilling story of the attack on religious and cultural prejudice by the schools of Springfield, Massachusetts, should be read by all religious educators. It suggests a way for them to create allies of public schools in their common concern for world citizenship as well as ways for the church to work directly on this grave problem.

Americans are involved in a great experiment, to make democracy work in a land composed of peoples from diverse cultures, classes, and races. The success of this experiment can do much to encourage a democracy of peoples in a day when there must be one world. Dr.

Rachel Davis DuBois has contributed enormously to educators concerned with better human relations. The wealth of twenty years of experience as an educator is revealed in her concrete suggestions for intercultural education in *Build Together Americans*. Here is a clear, concise, practical guide for church and public-school educators to examine together. The bibliography is detailed and valuable.

All teachers of children in church and secular schools will be inspired by the vivid account of Ethel M. Duncan's creative experiences in intercultural education in her book, *Democracy's Children*. It shows fascinating ways to use poetry, drama, group meetings, casual conversation as well as the whole curriculum to broaden the appreciations of diverse cultures and religious groups. This, with the book by Dr. DuBois, should be required reading for all who teach in the church.

"For America the educational frontier is within. It is the child, multiplied by fifty million, playing and growing in an atmosphere of responsible freedom. It is the new, strong, free adult, linking his fortunes with others, as a matter of right and privilege, at once a personality and a part of the larger whole. It is the American dream, not realized . . . Our finest export will be firmness with friendliness, and a contagious habit of free inquiry," concludes George D. Stoddard in his stimulating Cubberly Lecture on *Frontiers in Education*.

If Christian children would read some of the fascinating books prepared for Jewish children it is reasonable to assume that a greater degree of understanding would follow. Deborah Pessin has created ingenious stories to introduce each letter of the Hebrew alphabet, the original language of most of the Old Testament. Pictures, large type, and attractive format make this book fascinating for any junior-age child.

Julia Weber demonstrates convincingly in her *Country School Diary*, her faith that if



children are to become fully aware of the advantages and responsibilities of democracy they "must practice truly democratic living in their schoolroom." The diary demonstrates how "social control rests with the whole group engaged in an enterprise to which all have an opportunity to contribute and to which all feel a responsibility." Experiences are selected because they open up possibilities for growth and for further experiences. The author declares that "Purpose is at the heart of a wholesome learning experience." This vivid description of a one-room school during a period of four years is an answer to those who wish to bring religion into the daily life of children and should inspire all religious educators and missionaries in their own work.

Brotherly attitudes and concern towards vast continents of peoples such as those in Africa and the Orient will demand far more than a few miscellaneous missionary stories scattered throughout "lessons" in the church school or brief references in geography classes in the public schools. Until the people of America have more adequate education about the history and cultures of these far away peoples, it seems imperative that the church should provide every year for a minimum of ten or twelve weeks such a study for all its membership including children above the second grade. Fortunately more excellent materials for such courses are becoming available. Mrs. Esma Rideout Booth, a student of African life and a missionary to the Belgian Congo, has written an excellent story for juniors entitled, *Nyanga's Two Villages*. It provides the basis for a study that creates respect for these native people and a perspective on their way of life as Christian missions minister in practical ways to their needs. For children of the second and third grades the story *Mpengo of the Congo* provides the background for a course of study as well as an interesting book for home reading. In the stories collected from missionary *Tales From Africa* there tends to be an emphasis on the views and work of the missionary. Unless these materials are used in connection

with cultural facts and sympathetic understanding of native culture, they may not always create respect for the Negroes of Africa. Margaret Wrong, secretary of the International Committee on Christian Literature for Africa, provides for older youth and adults excellent perspective on West Africa in the little book, *For a Literate West Africa*. A large map of Africa would add greatly to the value of this book for study and private reading. For all leaders and for use with all older groups, valuable perspective is given in the interesting book, *This is Africa*, which contains varied maps, numerous pictures and clear, concise facts about the many peoples of Africa.

Drama provides a valuable process by which to know other peoples. In *Let's Make a Play*, Bernice Buehler has provided much practical guidance for church leaders.

Here is another charming book to add to the church and home library for use in the Christmas season: *St. Nicholas' Travels*. It gives some of the biography of a bishop of the early Christian church in Asia Minor with much of the later legend that grew up around him as St. Nicholas.

The home and family are coming to be recognized by the church as co-educators of children. *We Go To Church* is an unusually delightful book for all parents who wish to know about a better program of teaching preschool children. Clear, interesting photographs vividly portray varied ways young children may learn in the church school. Explanations are sensible and suggestive. It is to be hoped that this excellent little book will be widely used by many churches.

Parents should welcome into their homes, *Tell Me About the Bible*. With some discrimination the author provides an approach to the Bible that should satisfy the needs of many parents who wish to introduce the Bible to children in the younger grades.

For adolescents and adults, *The Sermon On the Mount*, illustrated by Everett Shinn will serve as a pleasing gift as well as a suggestive approach to the charter of the Christian re-

ligion. This attractive volume might well be in the church library as well as in the home.

*From Scenes Like These*, has been portrayed much of the detail of the home life of Ethel Wallace.

*The Bridge of Caravans* provides fascinating pictures of the Levantine country out of which came the early church. The world of Paul and of the early missionaries is discovered by Frances Jenkins Olcott as she follows the trail of the early Christians. Church school teachers will find some of the material interesting and useful in their teaching about Paul or the early church.

A new course for early adolescents, *Light On Our Path*, attempts to provide stories of the Hebrew people down to the time of their return from exile. There is a teacher's guide and a story book that may be read or followed in study. There seems to be little attempt to aid young people to recognize the varied levels of religious thinking in some of these stories or to discover the viewpoint of the writers who recorded some of the earlier stories. This is particularly evident in the numerous stories given of periods before recorded Hebrew history. The period before Solomon consumes most of the book. The later period with its great development in noble religion receives only brief attention.

*Introducing the New Testament* provides a scholarly and interesting approach to the whole of the New Testament. The author discounts the emphasis of those concerned with the New Testament message on human relations or the teachings of Jesus, but stresses his own belief that the New Testament is primarily "a word from the beyond for our human predicament," the "inconceivable condescension of God to us men."

There is a slow awakening in the churches that adults may learn and consequently need continuous education. Though there are riches in books about the Bible, many are never known by laymen. When they do find them their appreciation is thrilling. All adult classes in the church should be greatly helped by a study of the *Know Your Bible Series* edited by

Roy L. Smith. Several Biblical teachers of ability have written the several small books treating the writings of the whole Bible. Both adult and older youth groups will find the following courses of special interest: *The First Jewish Bible*, *Jewish Thinkers and Propagandists*, *Jewish Wit, Wisdom and Worship*, *Paul Launches the New Testament*, *Paul Writes Scripture in Prison*

Many odd, interesting and important facts about the Bible have been presented by George Stimpson in *A Book About the Bible* which many homes will find entertaining and useful.

Numerous books of fiction about Biblical characters and events are constantly appearing. *The Gospel According to Gamaliel* attempts to give insight into the life of Jesus through the eyes of the teacher of Paul. The story of Holy Week, *I Beheld His Glory* is reported by "Cornelius the Centurion," a newsman of Gaililee. In *The Lance of Longinus*, a Roman soldier comes to recognize the divinity of Jesus at his crucifixion.

Religion has played a great part in the making of America yet many youth are deprived of this knowledge. Dean Sperry says, "This illiteracy bodes ill for the character of the country in days to come. When youth is denied both the spiritual ideals and the moral restraints of religion, it has lost one of the influences which have made America what it has been thus far." To the discussion of this problem *Religion and Education* is effectively devoted. Another significant volume in this field is the seventh yearbook of the John Dewey Society, *The Public Schools and Spiritual Values*. All who are concerned with education in school and church should study it and profit by its keen implications for an age needing sorely to learn how to live in an atomic age. Facing the varied problems of belief in the Christian church, *Church, College and Nation* stresses the need of colleges to present more fairly the idea, at least, of the Universal Church.

For those about to be confirmed or those who wish to review their relation to the Episcopal church, *Life in the Church* provides valuable

help. Training for membership in a Christian church should be a continuous process but at special times there should be intensive training. During the early adolescent years a "three-year" plan would seem especially desirable. Many churches offer a short course for confirmation or for admission into the church, but altogether too frequently they are dull and stilted. *I Prepare For Confirmation* is a short course arranged for use in the Episcopal church. The leader's guide and the pupil's book do give a varied and suggestive approach to the church. Imaginative teachers may be able to use the work book, but there seems to be a real danger that filling in blanks will destroy thinking and interest as it has in many other church-school courses.

An interesting way to view the story of the church is through the biographies of people. *Church History in the Light of the Saints* provides fascinating material from the viewpoint of a Roman Catholic.

*The Church Beautiful* is a charming and useful guidebook for those churchmen concerned with the improvement of old churches and the erection of new ones.

It has been well said that no one can give a faith or a religion to another. Such experience is individual. *The Quest for God Through Faith* is a useful collection of varied creeds by many people and should do much to help young folks and adults to discover their own bases for faith.

There is a constant flow of books for use in worship, but only a few that are truly vital or relevant to the concreteness of actual living. Among the more helpful resources have been those arranged by Kirby Page. His recent services of worship should help many groups of young folks and adults. *The Light is Still Shining in the Darkness* brings together vital materials in thirty worshipful services.

Young folks should rejoice that at last there is a volume of prayers that associates God with the varied aspects of their own daily life. *Young People's Prayers* imply a religion at work in life in the here and now. Dr. Hayward has rendered a great service in pre-

paring so suitable a book and one that is so attractive. Every young person should own a copy, while leaders of young people may use it to learn much about ways of praying.

From the fundamental questions of laymen about religion assembled by Dr. Bell, he has written his answer in *God Is Not Dead*. There is much in this lively volume that should stir up religious leaders to face the need of people for a religion that "claims to have relationship to real life" and fosters respect for persons as well as freedom to learn and to do the will of God.

*Christian Vocation* is a collection of radio sermons by Douglas Horton, Ernest F. Tittle, and William B. Lampe concerned with the relevance of religion to varied professions and the consequent richness in living.

Inasmuch as millions of men were involved for considerable time in the shattering experiences of war, it seems imperative that the church recognize this fact as the soldiers come home. Dr. Burkhardt's important book, *The Church and the Returning Soldier*, should be studied by all religious leaders and by the adults of the church. Its implications for a more vital ministry in the church are enormous.

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## Book Reviews

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### History and Biography

*Prophets and Peoples: Studies in Nineteenth Century Nationalism.* By HANS KOHN. New York: The Macmillan Company, 1946. 213 pages. \$2.50.

This is a book about national prophets by a historian who, in his moral fervor and his sense of the times, is something of a prophet himself. There is such a thing as "national character," he maintains, and it is expressed and shaped by writers who become the "voice and conscience" of their people. To understand national personality as revealed by these prophetic writers is to understand more fully the contemporary behavior of the leading European nations. As among individuals, so among nations there are good and evil characters, and thus to blame our current plight upon the rise of something called "nationalism" alone is superficial. The real trouble is the quality and temper—the anti-Western temper—of certain "nationalisms." The book might almost be called "The Varieties of Nationalistic Experience."

Probably no one in American academic circles is better qualified to write on such a subject than Hans Kohn. Born in Prague of Jewish extraction and widely-travelled over both East and West, he has spent most of his professional life reflecting and writing about nationalism. The first of his two projected volumes on the history of nationalism has appeared, and this forcefully-written little book is a foretaste of the second. For purposes of a lecture series at Northwestern, he has chosen five national prophets of nineteenth-century Europe—J. S. Mill, Michelet, Mazzini, Treitschke, and Dostoevsky—and to each he puts this unspoken question: In your love of your "chosen people" and your enthusiasm for its collective mission, did you or did you not understand that individual liberty transcends national independence, that moral law

is universal, not national, that tribal emotion is always dangerous without rational self-criticism? He measures each of his prophets against the Hebraic-Christian tradition, or more precisely against the rationalist and humanitarian interpretation of this tradition from Descartes to Kant. Mill and England come out well, as they should; Michelet and France, Mazzini and Italy, do less well because in them individualism and universalism are often hard-pressed by the demand for a mystical national unity; Treitschke and Germany begin with a tenuous connection to the West, but in the end German culture self-consciously separates itself from both Western civilization and Eastern barbarism; Dostoevsky and Russia (in the book's most absorbing chapter) have cut the life line to the West, rejected Europe even while they envy her, and turned eastward.

There is stimulation and excitement every step of the way as Kohn moves round the half circle from England to Russia, while the clear bright light of Mill's rationalistic liberalism progressively pales until it is swallowed up in the darkness of Dostoevsky's mystic Pan-Slavism. But the conclusion is discouraging. In the past, Kohn's prophecies have generally been gloomy—and therefore usually right. His faith in the ultimate triumph of Western ideals, however, has always remained strong. Elsewhere he has maintained that while Fascism is a complete perversion of Western ideals, Marxism is a materialization of these ideals and therefore a not unnatural outcome of the Western tradition. If I read him aright in this book, he is voicing his fear that Dostoevsky's neurotic nationalism may be overcoming what is left of Russia's last connection with the humanitarian and universalistic beliefs of the West. His chapter on Treitschke, so to speak, came true. The reader is left wondering whether Dostoevsky's vision of the de-

cisive war of Russia against "Europe," i.e. the West, is destined to come true.

E. HARRIS HARBISON

*Princeton University*

*Adventures in Grace.* By RAÏSSA MARITAIN, translated by JULIE KERNAN. New York and Toronto: Longmans, Green and Co., 1945. 262 pages. \$2.75.

This, the second of a projected series of three books of memoirs by the wife of the French philosopher, covers the period of the Maritains' life in France just before and after the First World War. Here is presented an insight into the intellectual and spiritual soul of France of that time. The reader is introduced to people whom previously he knew very slightly or not at all. These are individuals "working out their own salvation," often seemingly hypersensitive to themselves and their problems and quite insensitive to others, yet people in any case who are intensely alive and creative. At least some of them will appear incomprehensible to more prosaic and self-satisfied Americans. Among the figures treated at length are Father Clérissac, spiritual adviser to the Maritains; Charles Péguy, the mystical poet whose works are now becoming well-known in this country; the parents of the authoress; Ernest Psichari; Eve Lavalliere; Leon Bloy; Georges Rouault. The most interesting of these treatments are those discussing Péguy's relation to the Roman church; the very impressive portrayal of Psichari's search for faith and his eventual conversion; and the moving description of the last years in the life of Leon Bloy. Intertwined among these biographical sketches are accounts of the writer's evaluations of Catholicism, St. Thomas, Bergson's philosophy, the Action Française; and remarks on the meaning and values of life in general. All of this makes absorbing and stimulating reading, the enjoyment of which is heightened by the beautiful style in which it is written.

Many will read this book however not so much for its insight into the life and culture of the France of yesteryear as to follow the

thought expressed in the title. The central purpose for writing it was religious, not historical. Madame Maritain and her husband had found faith and religious trust in the midst of a civilization which had neither, and these she wishes to share through her writings. Her primary purpose therefore is apologetic and persuasive, not in the same way as her philosopher husband, but in a less direct yet perhaps equally effective manner.

Regarding this central purpose more extended discussion is in place than the length of this review will permit. It is a book that ought to be read and digested by all thinking Protestants, for it presents an appreciation of Catholicism such as Protestants rarely attain. Through the eyes of this writer one understands how the educated Catholic, especially if a convert, looks at the Roman Church. The Protestant is apt to see nothing except a political organization, working for its ends, restricting the freedom and cultural development of its members in order to retain its grasp over them. But Madame Maritain sees the vastness of her faith, the liberating effect which it has from the uncertainties, and relativities of those she calls the "pseudo-intellectuals." One grasps through her evaluations how all-compassing, all-inclusive, fruitful and positive a Catholic finds its knowledge, as that is formulated by Thomas Aquinas; and the disciplined devotion, breadth of human understanding, and wisdom of its great priests and leaders. Here then is a side of Catholicism rarely glimpsed by Protestants, which for many Catholics is the substance of their faith.

It appears to this reviewer, however, in spite of the dogmas which the writer accepts, that what has impressed her the most in her church, and the values which it has brought her are not something unique in Catholicism but rather the basic elements of all higher religions, and these are properly apprehended and appropriated. The essence of the Church's faith for her seems to be the mystical approach to and evaluation of life. She gives tacit approval to a quotation from

Psichari in which he says that religion deals with an "instinct for God;" desiring "a kind of innocent purity," "a certain rebirth of the soul" (pp. 113f). But these are the elements which make up any living religious experience. The positive content of her faith, that is, aside from the particular beliefs in which it is framed, is the common faith of all who accept God as primary reality and discover the meaning of life in their relation to Him. Further illustration of this point is provided in her discussion (pp. 167f) of the matter of Catholics accepting direction from their spiritual advisers which in certain matters of a "temporal order" may be erroneous. She concludes, "in every life a time comes when it becomes natural to fear only the God one loves and from whom one expects light and salvation." The Reformers could not have expressed it much better! Yet Protestants need not congratulate themselves overly much until they can produce the breadth and depth of religious philosophy and understanding, and make equivalent contribution to the lives of intellectuals that the French Catholic church is shown in this volume to have made.

J. CALVIN KEENE

*School of Religion, Howard University*

*John Henry Newman.* An Expository and Critical Study of His Mind, Thought and Art. By CHARLES FREDERICK HARROLD. New York: Longmans, Green & Co., Inc., 1945. 472 pages. \$3.50.

This is not primarily a biography of Newman. The book is mainly concerned with Newman as a man of letters. Part I, in two chapters, does treat of the life and especially the religious development of this great religious leader of England, under the heading, "Newman and His World." Part II, titled "Three Great Labors," contains a critical appraisal of Newman's *Essay on the Development of Christian Doctrine*, *The Idea of a University*, and *An Essay in Aid of a Grammar of Assent*,—all related to the development of Newman's own experience and thought. Part

III contains various "Excursions in Criticism and Controversy," containing what a biblical student might call the "gospel about Newman," while Part IV, the concluding section, treats of "Newman and His Art." Seventy-four pages of Notes and A Select Bibliography indicate the amount of painstaking research which has gone into the preparation of this volume. The author writes with a literary grace which makes this scholarly book a very palatable one.

The two biographical chapters highlight the development of Newman from boyhood through early manhood at Oxford and through the period of his conversion to Roman Catholicism. It is surprising to observe how early certain tendencies may be noted in Newman's life which marked the man in later life. "The child is," indeed, "father to the man." As an undergraduate at Oxford, Mr. Harrold reports, Newman moved from Evangelicalism to Liberalism to High Anglicanism. Newman in late life gave a definition of each of these stages in his spiritual "Odyssey." Evangelicalism represented the "Protestant" principle, Latitudinarianism the "skeptical," and Orthodoxy the "Catholic" principle.

The analysis of Newman's major writings, especially the *Development of Christian Doctrine*, and of course the *Apologia*, not to mention numerous others carefully interpreted by Mr. Harrold, help one to understand the moving forces which impelled Newman in the Catholic direction.

There are different types of religious expression and, apparently, temperamental types which are drawn in different directions. It was the institutional expression of religion, with its emphasis upon historical continuity, objectivity, dogma, ritual, and the sacramentarian principle, that attracted John Henry Newman. This is sometimes described as the priestly side of religion. Many of us prefer the prophetic principle.

CARL E. PURINTON

*Boston University*

*The Saints That Moved The World.* By RENÉ FÜLÖP-MILLER. New York: Thomas Y. Crowell Company, 1945. 446 pages. \$3.50.

*The Saints That Moved The World*, reported in this well-written book, are five in number: Anthony, the saint of renunciation, Augustine, the saint of the intellect, Francis, the saint of love, Ignatius Loyola, the saint of will power, and Theresa, the saint of ecstasy.

The chapters vary in length. Seventy-five pages are given to Saint Anthony, fifty-nine to Augustine, a hundred nineteen to Francis of Assisi, fifty-six to Ignatius Loyola, and ninety-five to Theresa of Avila. With the size of page used in this book, this means that in effect we are presented with a library of five biographies of creative religious personalities. In addition, there is a preface of eighteen pages directed "To the Modern Reader" intended to prove that modern scientific and philosophical thought "has brought about a complete vindication of supersensory values in life and nature."

The lives of the saints themselves are movingly told. The story of Anthony has a cumulative effect upon the reader until in the end one realizes more clearly than before the degree to which character counts in society, even in the case of an ascetic who has supposedly withdrawn from the world.

One may question whether Augustine's struggle was one only with carnality as recorded in the first nine chapters of the *Confessions*. It has been pointed out that the factor of pride is there, too. We liked the description of what it was that Augustine found in Christianity that he had not found in Neo-Platonism.

Francis' allegiance to poverty could be shown to be more realistic, if the author had taken time as G. G. Coulton does, to indicate the evil effect of monastic capitalism in the period in which Saint Francis lived.

There is throughout the book a tendency to eulogize without critical appraisal. In the case of Ignatius' *Spiritual Exercises*, for example, are there no dangers in the kind of obedience and the kind of authority growing

out of this religious discipline and the ends to which it has been put in Jesuit history?

The chapter on Theresa of Avila develops the interesting thesis that illness is one of the pathways to Godliness. A suggestive comparison is made to the mystical illuminations experienced by Dostoevsky during epileptic seizures.

The tendency to over-description and verbosity renders this book unsuitable for text purposes, but it should make a valuable reference work for courses in church history, the study of religious personality, and a good book for individual reading.

CARL E. PURINTON

*Boston University*

#### Social Ethics

*Civilization and Group Relationships: A series of addresses and discussions.* Edited by R. M. MACIVER. Published by Institute for Religious Studies. Distributed by Harper and Brothers, New York and London, 1945. 177 pages. \$2.00.

This book is "a series of addresses and discussions" printed exactly as given at the Institute for Religious Studies course in 1943. Edited by R. M. MacIver, it contains articles by Karl N. Llewellyn, Eduard C. Lindeman, Joseph S. Roucek, I. L. Kandel, Robert S. Lynd and five others, each dealing with his own specialty,—with some attempt to relate it to the general theme of group life and its disturbing contemporary tensions. Thus Professor Lindeman analyzes the tensions in American society which were not resolved even under the stress of war. Dr. Roucek's long essay on group discrimination and culture clash is an encyclopedia article on racial injustice in the United States, replete with bibliography and statistics. Other essays are simpler and more familiar in their style, even to the point of being chatty.

The collection lends itself to reviewing about as well as would a dozen magazine articles. Each is stimulating and interesting in its way, but quite disconnected to the next, and this reviewer found little new or hearten-



ing in them. There are flashes of light but no illumination. The conversational style of the lectures, preserved in order that "the directness and appeal of the spoken word may as far as possible be conveyed to the reader" frequently lacks punch when reduced to print, and occasionally suggests vagueness and lack of editorial care. I would respectfully suggest to the distinguished editor and the benevolent sponsors of this series that they consider the remark of a recent reviewer in the *New York Times*: "You pick up such a book with every intention of reading it slowly and carefully; perhaps you even sharpen a pencil, so as to be able to annotate the margins. (I did this four times.) And then, without any knowledge of how it happened, you find that you are leafing through the Saturday Evening Post or sipping a beer at the corner bar and grill..."

The readers of the JBR may be interested in the relation of the church to the problem at hand: the word occurs once in the Index, and the reference is to Dr. MacIver's statement that "We must enlist, also, the churches, the various faiths" (after the schools) if we are to succeed in social education, which is the general panacea suggested by most of the contributors. Religion is dealt with by two speakers in its relation to minority groups and group tensions, but to this reviewer's way of thinking these are the weakest essays in the book. The value of the volume lies chiefly in its popularization of some important viewpoints in the social sciences. Its lucid presentation of the significance of the group in modern society, focused as it is on the reader from several angles, is very valuable, in view of the scarcity of such material that is intelligible to the layman.

C. HOWARD HOPKINS

*Bangor Theological Seminary*

*God and the Atom.* By RONALD KNOX. New York: Sheed and Ward, 1945. 166 pages. \$2.00.

The book, *God and the Atom*, by Monsignor Ronald Knox, has both some decided faults and some outstanding excellences. Among

the former may be mentioned that, while not a lengthy tome, it is nevertheless repetitious, and could have been compressed into half its present compass. The author is guilty of such avoidable minor inaccuracies as the loose and unscientific use of the word "instinct" and of ascribing the familiar quotation "religion, the opiate of the people," to Lenin instead of Marx, who originated it. A more significant fault is the too easy escape from difficult problems into the refuge of Catholic orthodoxy, which occurs principally in the third chapter, where, among the other traditional arguments for theism held by his church, he repeats the ontological argument, quite as if Kant had never been.

The author believes that, just as in the age of Newton man was prone to think of himself after the analogy of the machine, and in the age of Darwin after the pattern of evolution, so in the Atomic Age man will conceive himself after the analogy of the atom which releases its energy only when it has been split. Well, perhaps, but only the future can substantiate the truth of such a prediction!

In the fifth chapter, as a kind of unwilling parenthesis to the volume, Monsignor Knox deals with the ethics of dropping the atomic bomb on Hiroshima. (He always forgets Nagasaki.) His conclusion is that the Allied Powers would have been more righteous and more Christian if they had *not* actually dropped that atomic bomb on the Japanese, but rather on some desert island, and then had said to them, "Look what we might have done to you, and did not!" He feels that the latter procedure would have had an ultimately good effect on the Japanese, and also would have saved the Anglo-Americans the necessity of guilt for their deed. He considers that regulation of the use of the atomic bomb will form a very important step towards the mitigation of the horrors of the next war, especially since the attempts to outlaw war in our own time have proved futile. It is to be remarked, however, that ever since the church of Monsignor Knox introduced the Truce of God in the Middle Ages, a succession of efforts have been made to mitigate the

horrors and sufferings of war without either succeeding in so doing, or progressing towards the abolition of war as a means of settling international disputes.

The best section of the work is Father Knox's forecast of the religion of the Atomic Age. It will be characterized by much easier belief in the greatness of God and His creative activity than has been possible in the immediately preceding eras of science. Since the individual, conceiving himself after the manner of the atom, will find self-control difficult, religion must come in more than ever to supply him with it, and the atom will present the aspect of integration to man, since it, like God's other gifts to him, is both noble and terrible. In the despair and disillusionment that must inevitably follow the discovery of the futility of war, and, in this case, attendant upon it the repentance for the use of the atomic bomb, Christian hope must come to encourage the despondent with the faith that, like the dark night of the mystics, this darkness may be a prelude to an era more nearly approximating the Kingdom of God on earth. Finally, there must come Christian charity to give man inner freedom against the encroaching pressure of the state, and a cause which will bring him not only integration, but victory over the increasing materialism of his time.

LOUISE S. EBY

*Milwaukee-Downer College*

#### Philosophy and Theology

##### *Conversations with an Unrepentant Liberal.*

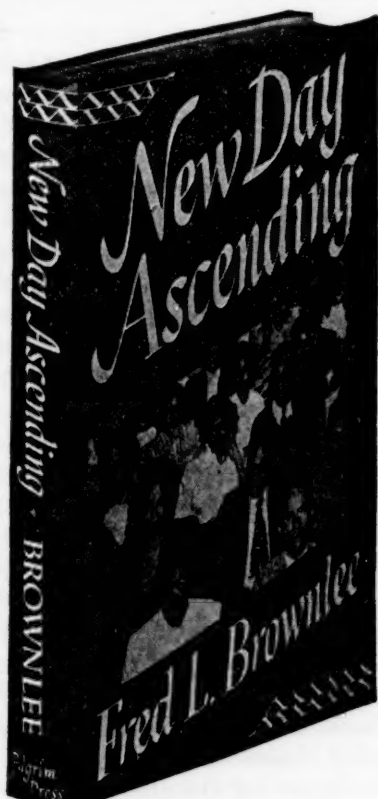
By JULIUS SEELYE BIXLER. New Haven, Yale University Press, 1946. \$2.00. x + 113 pp.

Simmias and Cebes of ancient Athens, in what is later discovered to be a dream, are companions on a journey from Boston to New Haven. Their minds have become adapted, in different ways, to their modern environment. Simmias, ever more unstable than Cebes, is at times a "faithful follower of John Dewey," but there is also a strong dash of Reinhold Niebuhr

in him. He even makes a half-hearted defense of authoritarianism in religion, which, however, neither Dewey nor Niebuhr would do. Cebes is the "unrepentant liberal." Both are as fond of argument as ever, and through various stages of their journey they explore the present problems of liberalism as a general standpoint ("The Liberal at Bay"), liberal religion ("The Liberal Defends a Dynamic Religion"), and liberal education ("The Liberal Expounds His Views on Education"). For the most part the interchange of ideas is genuinely dialectical, and it is nicely flavored with humor.

"Liberalism" for Cebes is a general attitude compounded of loyalty to rational and universal ideas and values, hospitality to democracy and science, and practical commitment to irenic methods of inclusion and persuasion in face of hostile points of view. In reply to Simmias' criticisms, Cebes is led to stress contemplative values, and the importance of detachment from concrete particulars and practical concerns. True to the Platonic tradition, man as seer, rather than man as doer, sufferer, or sinner, is his chief concern. His predilection for the inclusive point of view, however, leads him to recur to the theme of a "rhythmic alternation" between detachment and engagement which was developed so richly and persuasively in the author's earlier book, *Religion for Free Minds*. Both Simmias and Cebes are needed in the world, the author seems to be saying, though just now we need Cebes more than Simmias.

Cebes' religious faith is directed to God as the "rational good" and the "source of value." There is a good deal of polemic against the more vulnerable forms of neo-orthodoxy, and Cebes seems to find no acceptable meaning for creation and revelation. Yet, he admits, "liberal breadth should draw on orthodox depth." His answer to tragedy, about which he is realistic (being "unwilling to go all the way" with philosophical idealism), has a strong flavor of Spinoza. If the problems of religious thought are explored less profoundly and creatively in this essay than in the author's earlier book, as I feel they are, this is no doubt due to



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## THE PILGRIM PRESS

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his concern for defending liberalism against other points of view.

In the final phase of the conversations Cebes applies his principles to higher education. The primary concern of the college is to teach students to reverence truth and seek understanding (*theoria*). It thus contributes indirectly but positively to their religious and moral development. And the life of the college as a community within the larger society can provide activities which will balance the detached concern for truth at which the curriculum is aimed.

These conversations were given as the Terry Lectures at Yale. They make up a book which those with philosophical inclinations (and should we not agree with the author that such inclinations are essential to our humanity?) would enjoy, and those with concerns for religion and education should take seriously. It is written with both conviction and charm. Its point of view is still a live option, and the reader, even when he disagrees with the author, will find a charity and humility of mind of which it is to be hoped no liberal will ever repent.

WILLIAM A. CHRISTIAN

*Smith College*

*The Creative Mind.* By HENRI BERGSON. (Translated by Mabelle L. Andison.) New York: Philosophical Library, 1946. 307 pages. \$3.75.

All but two of these essays have been published before. This does not mean that their publication now is unimportant, however, as for the most part they appeared originally in French and are now out of print. They were written between 1903 and 1923 and the topics include "The Possible and the Real," "Philosophical Intuition," "The Perception of Change," "Introduction to Metaphysics," along with essays on Claude Bernard and Ravaisson. There is also a very interesting discussion of William James which was written as a preface to the French translation (by Le Brun) of James' *Pragmatism*.

The two new essays are interesting chiefly

for their autobiographical hints and the light they throw on the way their author came at the problems of philosophy during his early years. He describes, for example, his interest in Spencer and how it led to an examination of the idea of Time. Spencer had developed a theory of evolution yet he seemed to close his eyes to the nature of change. Bergson felt that the real difficulty was caused by language. Duration was described in terms taken from extension. "Juxtaposition" was replaced by "succession" so that when time was evoked it was space that answered.

Bergson goes on to explain his own aim as that of seeing duration as it really is, namely, as "unceasing creation, the uninterrupted up surge of novelty." This, he believes, will bring a view of freedom as an act which does not represent a choice between previously existing alternatives but as entirely new, dealing with no kind of prior existence. In duration there is a perpetual creation not only of reality but of possibility itself.

Thus we cannot say that even an all-knowing mind would envisage all alternatives for there are no alternatives or possibilities, in the sense of definite plans of action, except as they are realized. "From the moment the musician has the precise and complete idea of the symphony he means to compose, his symphony is done." How much more true is this, adds the author, of the universe. "Is it not richer in novelty, in the radical unforeseeable, than the symphony of even the greatest masters?"

J. S. BIXLER

*Colby College*

*Thinking About Religion.* By MAX SCHOEN. New York: Philosophical Library, 1946. 156 pages. \$2.00.

In his preface the author declares this book to be an effort to deal with religion "with as much scientific detachment as is possible in a topic of a highly personal nature." His discussion reveals a particular concern with what he regards to be the distortions of religious experience at the hands of professional religionists. Only a complete recasting of



religious thought can rescue genuine religious experience from its present sorry predicament. The philosophic viewpoint which informs this volume is that religion is of the "class of experiences subjective in nature which are projected by being referred to some external object. These are objectified experiences or private experiences that are felt to be of a public nature. The experiences that come under this category are the so-called spiritual values, the true, the good, the beautiful, and the holy" (p. 17). It may also be added that this viewpoint is simply asserted without reasoned analysis or defense. Indeed, in the mind of this reviewer, a major fault of the book is a facile and apparently naive dogmatism.

Another fault of the book is the meager and frequently erroneous quality of its historical scholarship. Thus for example, the Epistle to the Hebrews is quoted as a Pauline document (page 132). The prophets are lumped together as "legalists" and "supernaturalists," with whom Jesus, a "naturalist," disagreed (page 122). Christianity is declared to be "foreign" to Judaism (page 109). The list of such statements might go on indefinitely.

JOHN A. HUTCHISON

*The College of Wooster*

*An Encyclopedia of Religion.* Edited by VERGILIUS FERM. New York: The Philosophical Library, 1945. 844 pages. \$10.00.

The publishers of the Philosophical Library and their editor, Professor Ferm of The College of Wooster, have placed all students of religion in their debt by the production of this useful volume. It brings together in an easily available and conveniently organized form a vast amount of information bearing on a wide range of topics. From Aaronites and Abailard to Zoroastrianism and Zwingli it presents a reasonably comprehensive coverage of the field.

The editor has done his work well. He has availed himself of the services both of older scholars of established reputations and of younger men of competence and originality.

He has given to the work as a whole a sufficient degree of consistency in form and method of treatment, while encouraging complete freedom in the expression of varying interpretations and viewpoints. Misprints and typographical errors are rare. Adequate bibliographies are appended to the more important articles.

One departure from the prevailing alphabetical arrangement is a bit puzzling. Most of the articles dealing with Buddhism and with Chinese religion and philosophy are grouped under the headings "Buddhist Terminology" and "Chinese Terminology" respectively, but no similar attempt is made to group the articles on Hinduism or Mohammedanism.

No doubt it was inevitable that there should be a good deal of variation in the quality of the various articles, or perhaps one should say in skill and precision with which they are written. Those contributed by Professor Charles Hartshorne of Chicago seem to this reviewer to be worthy of special commendation. Almost all articles are signed by the initials of the writer, and in the front of the volume there is a list of contributors arranged alphabetically according to their initials and a separate list giving their titles and positions. It would have been more convenient for the reader who wishes to identify a contributor if these two lists had been combined. It would also have been helpful if the principal articles of each contributor were listed under his name.

JOHN M. MOORE

*Swarthmore College*

*Faith and Reason.* By NELS F. S. FERRÉ. New York: Harper and Brothers, 1946. xii+251 pages. \$2.50.

This is the first of two volumes on *Reason and the Christian Faith*, and also the first in a series of books intended to constitute the author's major work.

In the earlier part of the present volume, Dr. Ferré appears generally as a champion of reason. He insists that faith, or "dynamic whole-response" (27), must include reason. Likewise, right reason must include faith,

since right reason seeks illumination from every possible source and specifically "by means of faith as whole-surrender to truth" (23). He sharply repudiates the current attempts to have reason ruled incompetent in theology (28). He gives high praise to the sciences and rebukes all who belittle them (38, 40, 41, 98 etc.). He defends philosophy also, saying, "Those who mean to strengthen religion by destroying philosophy know not what they do" (118).

However, as the argument advances, the author reduces philosophy to a very limited, uncertain role, and finally lends no little comfort to the rebels against reason. Although theology, like philosophy, must be coherent, he explains, it employs a method in which that part of actual reality is weighted which is regarded as "the highest instance of the good within actuality" (145). He does not mention that many philosophers, including most idealists and many others, have done likewise. Bergson and Lotze, as Dr. Ferré's quotations from them bear witness (147-148, 223; cf. 230), are good examples. Indeed, if one can find any reason why the best part of actuality should be regarded as a better clue to the nature of the whole than are other parts, a good philosopher will be bound to do such weighting. But if no good reason for such procedure can be found, then it would seem to be a very poor way of getting truth for anyone, whether philosopher or theologian. Again, when the author claims that the "reflexive superspective," or the viewing of the actual world in the light of the supreme goal toward which it is being drawn, is the special prerogative of theology, has he forgotten all teleological philosophy? Or is Aristotle, with his final cause and Unmoved Mover, to be declared a theologian and no philosopher?

Probably the explanation is that the author would select "the highest instance of the actual" and the character of the supreme goal, not by reason, but by a "whole-response" in which reason was a quite indecisive factor. For unlike philosophy, theology, he insists,

is "subjective" (121) and "existential" (149, etc.). The latter of these terms is heavily used in the last of the four chapters and the reviewer regrets that it has not been carefully defined. Few words are being made to cover so much loose thinking and uncritical writing in our time. Existential method, for Dr. Ferré, seems generally to mean rational thinking in the acknowledged context of urgent personal obligations and needs. But even in his use the term tends also to carry over from Kierkegaard some connotation of desperate anguish and of impatience with rationally critical limitations on belief.

The book is deeply religious in spirit and intellectually earnest. Its style is very readable and generally good, despite a fondness for "and/or" and occasional lapses into slang. The content is uneven in merit. The first part proceeds with careful definitions of terms and superb critical thoroughness, but many later passages appear hastily and uncritically done under an emotional stress too great to permit calm appraisal. We might attribute these later passages to the author's deliberate existentialism, had he not told us that this book was an essay in philosophy of religion, not theology (138), and had he not truly declared, "Existential philosophy is a contradiction of terms" (118).

L. HAROLD DEWOLF

*Boston University School of Theology*

*Calvinism.* By A. DAKIN. Philadelphia: The Westminster Press, 1946. 228 pages. \$2.75.

The distinguishing feature of this volume is that a good half of its pages are taken up with what could be not unfairly described as a précis of the *Institutes* in the final edition. Interpretation is at a minimum, either in terms of biographical or controversial motives or by relating the dominant themes to contemporary theological discussion. The exposition is on the whole fair and well proportioned, account taken of the loss of power and vividness which comes from reducing the masterful description of experienced reality to a pedestrian systematic outline.

While Bullinger, Arminius, Covenant theology, Edwards, Barth are mentioned, there is no attempt to summarize the evolution of Calvinist thought since the *Institutes*. The expansion of Calvinist polity and ethics, however, is outlined in its course through Switzerland, the Rhinelands, the Netherlands, France, Brandenburg and the English-speaking world. The secondary effects of Calvinist discipline on modern culture, especially democracy, capitalism, universal education and the responsible initiative in all aspects of life of the ordinary man are reviewed in the familiar vein of Weber and Troeltsch. The course of Calvinist political theory in particular is traced through the Monarchomachi and Puritans to that modern conception of the sovereignty of the people under law, that conservative democracy with no notion of abstract equality which nerves the English-speaking peoples still. Dr. Dakin can still support Troeltsch's judgment that Calvinism is one of the great types of sociological thought, far surpassing "in inner significance and historical power, the types of the French optimistic equalitarian democracy, of State Socialism, of proletarian Communist Socialism, and of the mere theory of power (207)."

Conceding the tendency of Calvinists to degenerate to a mechanical verbalistic view of Scripture, Dr. Dakin emphasizes Calvin's doctrine of the final authority of the witness of the Holy Spirit in the heart to God's Word in the Bible, and the contribution of this doctrine to the emancipation and education of the modern mind.

While rather fragmentary for the reading public, Dr. Dakin's little book should be useful for teachers who can interpret and integrate the materials. The author presides over the Baptist Union of Great Britain and Ireland, where this volume was first published at the beginning of the war.

JAMES HASTINGS NICHOLS

*University of Chicago*

*The Faith of a Protestant.* By W. BURNET EASTON, JR. New York: The Macmillan Company, 1946. ix + 70 pages. \$1.50.

Judging by the increasing number of recent books dealing with basic elements of the Protestant faith, it would appear that a new awareness is developing on the part of Protestant Christians that the intellectual content of a religion is both significant and vital. It must also be added that undoubtedly the growing power of the Roman church in this country helps to account for this development. This most recent book on this subject makes no great pretensions. It is greatly limited both in the number of pages and in the breadth of subjects which it covers. The author, in the preface, claims nothing original for it. His aim is to present "a simple statement of the historic Christian doctrines." It is written for the average Protestant, untrained in philosophy or theology. Within these boundaries it will probably fill a need.

The general approach is that of the liberal tradition, touched by the greater realism of Paul Tillich. Its nine brief chapters discuss the following topics: Man, God, Jesus Christ, the Resurrection, the Church, the Kingdom, and Social Action. Unless the reader is content with a bare minimum of dogmatic statement, lacking genuine apologetic support, he will find most of these discussions rather disappointing. They do little more than state what the author believes to be the "true" Christian faith, with comments, generally concluding, on the more difficult questions, with the statement that "this is an article of faith" and should be accepted on that basis. The discussion of the resurrection (pp. 40-47) may well be used to illustrate the generally unsatisfactory nature of this approach. First, the author tells the reader that he finds "no difficulty in accepting the Resurrection." He then proceeds to declare that the body with which Jesus arose was not that which had died, and turns to Paul's Damascus-road experience for a clue to the kind of body it was, inferring that Paul's experience was similar to that which the others had had of the resurrected Christ. There is therefore no need to be troubled about the use of the word "body," he says, even though the gospels all use it. This was "merely the mode of writing of the

time." The gospel accounts are therefore "subject to doubt in their literal interpretation." Yet no question of the historicity of the *fact* of the resurrection may be raised. Modern sceptics rely purely on subjective opinions when they do deny it. This attitude, if followed, would threaten the entire Christian faith. The conclusion reached is that "the resurrection of Our Lord Jesus Christ is an empirical fact." Such development as the above may be of value to some readers, but it raises more problems than it settles, and will probably repel the person of truly inquiring mind who is trying to understand not only what he as a Protestant is supposed to believe, but the reasons for these beliefs. In justice, it must be said that the author does at many places make helpful suggestions on minor points.

The critical reader will raise the obvious question also how a writer can have the courage to present either Protestant truth or Christian truth with such simplicity and certainty. Mr. Easton's statements that man is saved by "his own act of faith" and that "in so far as I truly repent my sins and sincerely try to do the will of God . . . I am forgiven and receive the grace of God" would hardly be views acceptable to the Reformers he claims to be interpreting. Further, to take the theology of Luther or Calvin, no matter how correct the interpretation, as essential Christian theology is to accept views which many Protestants, ancient and modern, who do not belong to this dominant Protestant tradition, would reject.

J. CALVIN KEENE

*School of Religion, Howard University*

*The Christian Future of The Modern Mind Outrun.* By EUGENE ROSENSTOCK-HUESSY. New York: Charles Scribner's Sons, 1945. xii + 243 pages. \$2.50.

Eugene Rosenstock-Huessy's book, *The Christian Future*, reveals the combination of the erudite scholar and the man of action sketched biographically on the jacket flaps, and one for whom the play of the intellect is wholly subservient to the supreme issues of

spiritual and social re-creation in our time. Among the scholars who are "Hitler's gifts to America," he has succeeded in a remarkable degree in identifying himself with the American scene, mastering our literary idiom, and entering vigorously into the problems and aspirations of America. His intellectual naturalization appears in his social analyses and notably in his understanding critique of the social pragmatic philosophy of the Dewey school which he repudiates.

In this work Rosenstock-Huessy gives expression to his central affirmation that orthodox Christianity supplies the only adequate philosophical understanding of human existence and history. His orthodoxy, however, is remarkably flexible and unconventional. The book propounds the doctrine that any genuine future for mankind is the gift of Jesus and the creation of Christianity in western history. The future is no automatic succession to the present but has to be continually created. The secret of that creation is in the Christian principle of dying out to be reborn, the breaking of the old moulds and forms and the creation of new ones for the spirit. The "modern mind" is no ultimate. In large part the product of the social-economic disruption of man's present life, it fits us only to produce but not to create, and condemns man to the partial existences of factory and suburb devoid of real community.

The expressed purpose of the book is to promote the work of rebirth for our world by bringing together the two generations who never wholly understand each other but who are indispensable to each other and the creation of the future. The Church and the "teacher" belong to the older and bear the tradition of Christianity and the Holy Spirit. The younger possesses the fighters who live in a different world and who alone can give fresh birth for our time to that Spirit. To this end he interprets the truths of the Christian creed, not as a corpus of theology, but as the core of meaningful history and the realities of life. After his experience of an almost complete physical paralysis and a subsequent "resurrection," the Cross become for him the center



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of his thinking and of reality. Quite unusual is the way in which he ties an understanding and original treatment of Buddha, Laotse, Abraham, and Jesus as four religious founders and liberators of man's life to his symbolical interpretation of the "Cross of Reality." It is composed of the interaction of two lines of tensions, that between the "outer" and "inner" spaces of man's life, and that between the backward and forward pulls of the dimension of time. To the reviewer, in spite of the author's effort to validate the symbolism, it is essentially forced because it makes an artificial identification of the Christian cross with something of a different character. Accordingly while sharing in the author's appreciation of the non-Christian liberators I see little incorporating their insights into the meaning of the cross.

Theological and philosophical as the treatment is, the writing is in the vein of the preacher-prophet, spirited and direct as the spoken word, and abounds in epigrammatic, often paradoxical assertions. While much of it was written during the war, it is all pointed toward our present needs and is a message for our time.

LYMAN V. CADY

*Fisk University*

*The Christian Pattern.* By HUGH STEVENSON TIGNER. New York: The Macmillan Company, 1946. ix + 80 pages. \$1.50.

This small book is freshly from the pen of a parish clergyman who evidences critical acumen and a contemporary awareness of the Christian faith. The book is not particularly original in any of its ideas, but there is an original presentation of old ideas inherent in the gospel.

"I was past thirty and had been a minister of the gospel for nearly a decade before it became clear to me what Christianity specifically is." Thus Mr. Tigner begins. The "Christian pattern" which he defines is manifested in a blending in the individual and corporate life of these ingredients: worship, thanksgiving, humility, service and love.

He devotes a chapter to an analysis of each of these ingredients, along with an introductory essay and an interpolated chapter, one of the best, entitled "Of Human Pride."

The author uses pungent statements which at times reminds one of C. S. Lewis. For example, discussing the apparent fact that ninety-six per cent of our people believe in God (according to Gallup), yet few of that percentage do anything about it, he comments: "It is quite plain that a great many of this overwhelming majority of our population do not even shudder. They do nothing at all. They profess to believe in God, and then go ahead and act as if they didn't. Their piety is not vital with them. It exists in a few particles of grey-matter or flickers of feeling safely segregated in some unimportant chamber of their personalities. . . . These people are not Christians, for they do not have the life in them." Here is a really profound thought: "Our religious beliefs and professions frequently do not leap across that chasm between passive assent and dynamic faith."

These essays are homiletical in type, rather than philosophical or theological. But they are intellectually respectable, and show that happy fusion of idea and motivation which are a desideratum in too much present-day preaching.

In discussing worship, one feels that the author has not paid adequate attention to the mystical element which for many will be of prime importance—that is, worship of God for his own sake. Yet he is psychologically right in pointing out ways in which the worshipper can appropriate for his life the values which are inherent in the worship experience.

On page 51 Mr. Tigner interprets the eclipse of John the Baptist by Jesus as evidence of John's true humility. "He must increase, but I must decrease." One questions this use of the Johannine passage, in view of the known antagonisms between John's and Jesus' followers, and in view of the doubt scholars have concerning the text as revealing actual conversation.

The author is influenced only in part by the "new theology." He preserves the values of the liberal tradition, but recognizes wherein it has been flaccid. He is in good New Testament tradition when he affirms that man's "main business is to fit himself for citizenship in the Kingdom, not to proclaim, as many do, that they are the builders of this Kingdom. God is the builder."

This book would be stimulating reading for almost any layman. A minister might well read it for homiletical suggestions, or to place subsequently in the hands of inquiring laymen who wonder what religion means. College religion teachers would do well to consider it for recommendation to cynical undergraduates.

KENDIG BRUBAKER CULLY

*First Congregational Church,  
Haverhill, Massachusetts*

*The Lord's Supper in Protestantism.* By ELMER S. FREEMAN. New York: The Macmillan Company, 1945. xvii + 174 pages. \$1.75.

In his preface, the author of this book modestly disclaims any great originality for it. Nevertheless, he has succeeded in his attempt to give the laymen and ministers of Free Church Protestant denominations a convenient handbook on the history, significance, and use of the Lord's Supper.

In tracing the history of the sacrament from the New Testament, past the mystery religions, and down through the church fathers and reformers, the Rev. Mr. Freeman displays a balance of judgment which is admirable. As a minister of the Congregational Church who formerly served in the Episcopal Church, he is well fitted to discuss the concepts of the Eucharist found typically in these denominations. He does so with sympathy and understanding.

He suggests in Chapter X that the Lord's Supper would become a bridge instead of a barrier to Christian unity if the various churches would recognize the validity of each other's orders while maintaining their own practices. This seems so reasonable that one

must regret the poor reception which it is sure to receive in some quarters.

The chapters on the ethical and spiritual dynamic of the Lord's Supper stress an all-important point which is often lost in formalism, namely, that the fellowship of the communion has deep ethical and spiritual meaning.

Valuable chapters on personal preparation for the communion, on the private celebration of the Lord's Supper, and a suggested order for its celebration, bring the book to completion. Laymen and ministers, both individually and in classes, will find their appreciation of the Lord's Supper greatly enhanced by a study of it.

Like many other books published in wartime, this one shows the marks of some hasty editing and proof reading. There are occasional quasi-journalistic sentences which need recasting, like this one on page 6: "Contributory to greater reality in worship there are, as most people would maintain, several elements, including architecture, liturgy, and sacrament."

Antoninus Pius is called "Antonius Pius" on page 26; the Eleusinian Mysteries are plural, not singular, as on pp. 34 and 40, and "ministry" on p. 48 is a wretched error of the kind that gives a writer nightmares.

Naturally, these slight mechanical defects do not in any way impair the great usefulness of the book.

F. W. GINGRICH

*Albright College*

*Discerning the Lord's Body: The Rationale of a Catholic Democracy.* By FREDERIC HASTINGS SMYTH, Ph.D., Superior of the Society of the Catholic Commonwealth. Louisville: The Cloister Press, 1946. 216 pages. \$3.00.

If Dr. Smyth had deliberately tried to frighten away Protestant readers, he could scarcely have done a better job. His book is dedicated "Beatae Mariae Immaculae," and its theology is Anglo-Catholicism of the most extreme and dogmatic kind.

Never the less, any Protestant is making a

grave mistake if he tosses the book aside. He should read it, if for no other reason, in order to rid himself of the curious but persistent illusion that Anglo-Catholics are a set of medievalists, interested only in swinging incense. Dr. Smyth is very far to the left—much more of an out-and-out radical than his fellow Anglo-Catholics, Secretary Wallace and Madame Perkins.

There is no space here to summarize or criticize the elaborate theological analysis, based primarily on the Incarnation and the nature of the Mass, whereby Dr. Smyth justifies his political and economic theories. The practical conclusions are that Christians should support the various left-wing movements throughout the world, even if they are professedly anti-Christian. Marxism is seen as divinely inspired. Once the Marxist state has been established, and the economic and political structures are completely merged (this constitutes the "withering away of the state"), secular society will be free of its inner contradictions, and the stage will be set for the Kingdom of God, which will emerge when society is integrated within sacramental and incarnational Christianity.

Dr. Smyth expresses the hope of avoiding "the Scylla of Pelagianism on the one hand and the Charybdis of neo-orthodoxy on the other." To me, he comes perilously close to Pelagianism. He seems to believe that a completely secular (and therefore) unredeemed Marxist society will avoid its own inner contradictions, and that such a society can be christianized in time to save it from developing a new set of tyrants. For a realistic, left-wing application of Christian insight, I'll take Dr. Niebuhr.

CHAD WALSH

*Beloit College*

#### Biblical Theology

*Revelation in Jewish Wisdom Literature.* By J. COERT RYLAARSDAM. Chicago: University of Chicago Press, 1946. x + 128 pages. \$3.00.

During the past decade or more there have

been surprisingly few studies in English dealing specifically with the religious views and outlooks of the Wisdom writers, biblical and post-biblical. Perhaps scholars have deemed the subject exhausted or no longer important; or have shied off from what was felt to be too "theological" an approach. It was time that a fresh attempt should be made to re-examine the contributions of the sages in the light of certain current theological trends of our time. This is why the present book by Mr. Rylaarsdam is significant and of practical interest.

Writing from the historical-critical point of view, the author proceeds with an orderly, balanced discussion of his thesis: that the sages did wrestle with the problem which we call "revelation," whether they would call it this or not; that from first to last they were concerned with "the manner and means in and by which men come to possess a knowledge both of the true goals of life and of the way by which they can attain them;" that, indeed in the full range of the Wisdom writings and the process of development in their views of life we may discern at many points anticipations of directions taken by New Testament and Christian ideas of revelation.

Treating the concept of wisdom as an index to the ideas about revelation that were current in the wisdom circles, evidences are indicated which reveal competing ideologies concerning the central theme: humanistic, supernaturalistic, synergistic—though not appearing in the strictly Hegelian order. These three emphases, it is noted, are in tension almost from the beginning, no single one being exclusively present at any given time, though each tends occasionally to dominate the scene. The various "schools," or writers, manifest preferences for one or other of the approaches: reason or grace, nature or supernature, discovery or revelation; yet their emphases are only relative, the tension being continuous, as "rooted in man's simultaneous awareness of creaturehood and freedom." Thus, while in the earliest strata of O. T. Wisdom writings, human freedom is stressed, with a brave hope and confidence in man's ability to find the way of life



and the means of following it; and while in the later stages, divine transcendence prevails, with a certain scorn of human reason; yet at no point does the tension between the two utterly disappear—"there was always an overlapping of nature and grace." The reader is exhorted at this point to heed the inferential caution: that "the tension so long maintained and so basic in the roots of Jewish-Christian religious development cannot be ignored by those who would formulate a theology today."

One of the most revealing parts of the discussion lies in the chapter on the "Nationalization of Wisdom" in which is described the process by which the Wisdom movement was assimilated by the specifically Jewish religious tradition. As a consequence, Wisdom became subordinated to, if not identified with the Law as co-extensive and co-eternal. Since both Wisdom and the Law came thus to be regarded as special gifts of God, given rather than discovered, this development had much to do with the assertion of the divine, as against the human, initiative in the introduction of truth.

The final chapter, which is at once the conclusion of the author's present discussion and his original starting-point for the entire study, is given to a comparison of the Wisdom concept with that of Spirit. It is, in fact, the latter concept which he sees as most potent in transforming the rôle of Wisdom in revelation. The two concepts, indeed, are equated at certain points, and identical functions are assigned to them. And here, too, synergistic ideas appear again and again in the process. The balance sometimes swings toward one side and sometimes toward the other, but however fully the transcendence and sovereignty of God is maintained, the importance of human initiative and of empirical verification is never wholly obscured. The continuity between the two remains intact.

The book is frankly called a "preface" to a project which merits, nay requires, execution, namely, pursuit of the subject of revelation in the New Testament and Christian thought as growing out of these roots in the Jewish Wisdom movement. Rylaarsdam has produced an

eminently readable and interesting work which deserves to stand in its own right as a scholarly contribution. He has demonstrated the "relevancy" of Wisdom Literature to certain aspects of present-day theological discussion. At only a few points did this reader feel a wee bit of over-eagerness on the part of the author to "prove" his thesis; the total impression is convincing.

JOHN W. FLIGHT

*Haverford College*

*Jesus, the Messiah.* By WILLIAM MANSON. Philadelphia: The Westminster Press, 1946. 267 pages. \$2.75.

This is a book of unusual importance which should be studied thoroughly by every teacher of religion. No brief review can give an adequate idea of its contents. Although the eight lectures comprising the book are not long, the argument is closely knit throughout and he who skips a single paragraph will find himself groping in the dark until he turns back and reads what he has missed.

Dr. Manson has presented his thesis clearly in the preface. He is convinced "that the tradition of the Church from the beginning embodied a substantial core of authentic historical reminiscence of the word and work of its Founder," and he dissents from the position of the more radical Form-critics that the ideas and images prevalent in the post-resurrection church were the product of its own life and thought and not of the life and thought of Jesus. He acknowledges a debt to certain insights of the Form-critics, but differs from such as Dr. Bultmann in regard to where the historical probability lies. The whole question must depend upon a personal judgment in the last analysis. To this reviewer, Dr. Manson's arguments for the essential historicity of the tradition seem cogent.

Other schools of criticism are dealt with in the course of the discussion. Especially noteworthy is the repetition of Dr. R. Reitzenstein's position. The author holds that all Messianic ideas from whatever source passed through the crucible of the experience of the

earliest believers and were assimilated thereby to the real background, which was the mind of Jesus himself. It is vain, therefore, to seek elsewhere than in the obvious quarter for the explanation of the church's messianic faith. Jesus, who was nurtured on prophetic religion and selected from it its deepest elements, was the originator of the church's faith in him as Messiah.

This book embodies a needed warning against the extremes of historical criticism. It is representative of a wide-spread swing of the pendulum back to a more affirmative faith in the historical Jesus as the revealer of God's will. The reader receives the assurance throughout that his information gleaned from the New Testament rests on the solid rock of authentic tradition, although he is not excused from reading his sources discriminatingly.

Some points in Dr. Manson's book will undoubtedly evoke much discussion. The progress in Jesus' apperception of his function has long been considered by many as the best explanation fitting the evidence. Dr. Manson develops this thesis at length. However, it is doubtful that the idea of vicarious suffering which Dr. Manson emphasizes as the culmination of the process, has really more than an intimation of Jesus' faith that, should he have to die, his death would not be in vain. The question requires a fuller analysis of the passages in the gospels dealing with suffering than Dr. Manson has given. Here again it depends upon a personal judgment in the light of all the evidence whether II Isaiah was so deterministic in Jesus' mind or whether a more outgoing and less introspective conception of his function as the Messiah controlled his thinking.

WILLIAM SCOTT

*Randolph-Macon Woman's College, Lynchburg, Virginia.*

#### New Testament

*The New Testament, its Making and Meaning.*

By ALBERT E. BARNETT, Abingdon-Cokesbury Press, 1946. 303 pages. \$2.50.

In this latest introduction to the New Testament, the author, who is now Professor of New

Testament in Garrett Biblical Institute, acknowledges a special indebtedness to the late Professor Sledd of Emory, but at the same time the book indicates a great influence of a large number of leading scholars, in particular Goodspeed and Streeter, but also the writers of the school of form-criticism. The author makes no claim to special originality. Indeed it is next to impossible to say anything new in the field of New Testament literature these days. The book is synthetic in method, preserving a balance between the older documentary and the more recent form-criticism, showing how the two properly used are supplementary.

The work is limited mainly to questions of classical introduction, such as authorship, date, sources, readers, purpose, etc. It is intended for seminary, college, and general reader. On the whole, it is clearly and simply written, but, I think, it makes sterner demands than most readers outside seminary classes will be able to meet, which is true of practically all books of this type. For example, in dealing with authorship and date, the author leans heavily on conclusions he arrived at in his former volume, *Paul Becomes a Literary Influence*, as to reflections of the New Testament books in early Christian writings. I believe, however, he refers to that book only once in a footnote. Moreover, the book itself dealt with these questions on the basis of the Greek text, which puts it practically beyond the reach of all but specialists.

As to specific positions, Mr. Barnett accepts wholeheartedly the view popularized by Goodspeed that Ephesians is an encyclical and Streeter's four document hypothesis for the synoptic gospels. He thinks that the author of John knew the earlier gospels, that he was not the same as the author of the Johannine letters, and that Paul's imprisonment letters were written from Rome.

S. VERNON McCASLAND

*University of Virginia*

*New Testament Life and Literature.* By DONALD W. RIDDLE and HAROLD H. HUTSON. Chicago: University of Chicago Press, 1946. vii + 263 pp. \$3.00.



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AT ALL BOOKSTORES, OR **THE**

**WESTMINSTER PRESS**

PHILADELPHIA, PENNA.

The appearance of this highly interesting study of New Testament life and literature is encouraging for at least three reasons. It shows that even in these hectic days some good printing is being done; that vigorous and open eyed scholarship is still alive; and that there is an interest on the part of some scholars in making the results of the most recent biblical researches available to beginning students and the general reader.

The two authors bring together for this purpose the graduate school and the college. Dr. Riddle was for many years a member of the New Testament faculty of the University of Chicago before he entered the Army Air Corps; and Dr. Hutson teaches undergraduates in Birmingham-Southern College. As Dr. Hutson got his training at Chicago, where he studied with Dr. Riddle and the other scholars of that distinguished faculty, the collaboration has produced a well-unified book.

The object of the book is to picture the New Testament literature as it emerged out of the life of the first and second centuries. The Christian movement arose long before there were any Christian writings. Then Christians wrote the separate documents as there was a need for them. Finally, they were collected, regarded as Scripture, and put together as the New Testament. But in these brief writings, which appear relatively simple today, may be heard the overtones of all the dynamic life which pulsed through the Mediterranean world from the time of Alexander the Great to Marcus Aurelius in the second century. So one finds in this book something of the wars of conquest, governments, desperate struggles for freedom, religions both Jewish and Gentile, and the other cultural and social forces of that world.

The specific positions presented show the profound influence which three great New Testament scholars have exercised during the last quarter-century. The work of Professor Shirley Jackson Case in the social-historical study of religion, and his particular position that Jesus did not believe that he was the Messiah; Professor E. J. Goodspeed's view of Ephesians and its relation to the Pauline

corpus, together with his position as to the Greek of the New Testament; and Martin Dibelius' study of form-criticism. The authors also accept the view of some recent writers, such as John Knox, that the letters of the imprisonment were written from Ephesus.

Naturally all of these positions are highly controversial. They involve great elements of uncertainty. At times the authors tend to leave the impression that the views expounded are established facts, but that is not their intention. What they have in mind is to encourage the reader to do some thinking for himself. In this I think they have succeeded well.

I would take exception to the use of the Pentateuch as an example of pseudepigraphy on p. 175. On the contrary, the Pentateuch, like all the historical books of the Bible, is anonymous, not pseudonymous. Although tradition ascribed the work to Moses, the text itself makes no such claim.

The authors have provided an excellent bibliography of the entire field covered by their book.

S. VERNON McCASLAND

*University of Virginia*

*Christianity according to St. John.* By WILBERT FRANCIS HOWARD. Philadelphia: The Westminster Press, 1946. 210 pages. \$2.50.

The author of these chapters, presented in 1940 as lectures at Mansfield College, Oxford, on the Dale Trust, is Principal of Handsworth College, Birmingham, recently president of the British Methodist Conference, and author of *The Fourth Gospel in Recent Criticism and Interpretation*. The volume represents an extremely rich combing-over of various aspects of the Johannine theology, well written and in constant contact with recent contributions to our understanding of John. Questions of introduction are set aside here in the main. Common authorship of the Gospel and the Epistles of John is presupposed, and one of the chief values of the book is the incidental illumination of I John and of its relation to the thought of the Gospel. Howard is critical of



radical redactionist views of the Gospel and this is related to his conviction that the eschatological and sacramental elements in it are not interpolated. It is held that John like the other gospels is founded upon the primitive preaching message. The author may not have known the Synoptics but he presupposes familiarity with the traditions underlying them and writes not to replace but to supplement these.

The book comes to grips with many of the most important issues in modern study of the Fourth Gospel. We may indicate this by listing briefly a number of theses which it presents in most convincing fashion.

1. The mysticism of John is set in a framework of Jewish-Christian eschatology and is in no way incompatible with it. The five Paraclete sayings, interpolated in the closing discourses, blur somewhat the theme of Jesus' second coming, but together with the expressions of so-called "spiritualized eschatology" they have their rightful place when understood as the Johannine equivalent for "realized" eschatology. In Paul too we find a corresponding double testimony to the kingdom as both present and future.

2. The Johannine gnostic strain with its moral dualism and apparent pessimism is yet clearly different from the prevailing types of Hellenistic gnosticism. John avoids many of the terms current in these and where such are used they occur in largely different context and significance.

3. The apparently impoverished and intellectual type of "belief" in this Gospel has nevertheless an equivalent depth with the "faith" of Paul and the Synoptics since it presupposes a moral and personal apprehension of the divine life mediated by the Logos-Son of God.

4. The signs here are not merely evidential prodigies but, like the Synoptic mighty works, manifestations of the present reign and operation of God.

5. The apparently tortuous or even "repellent" features in Jesus' polemic utterance against "the Jews" are shown to lose much of

their perplexing character in the light of pertinent rabbinic themes, notably in the case of 8/21 ff.

6. Sacramental interests in the Gospel are unmistakable, and any apparent discrepancies between John and I John at this point or with regard to interpretation of the death of Christ are explained.

Any criticism one is inclined to make of the book tends to fall to the ground when its purpose is recalled. One detects a hazardous tendency to refer back sayings or themes (i.e., "I am the Way") to the historical Jesus. One could wish that the life situation of the theology of the Gospel could have been more fully explored, after the fashion of Bacon. One misses certain insights of Hoskyns, particularly his concern with the Gospel's teaching as the testimony of the indivisible fellowship going back to the beginning. The fuller significance of the marriage of gnosticism and Christianity, a question raised anew by Bultmann's proposals, still remains to be brought out.

Principal Howard makes use of an abundance of work on John from older English writers like Hort, Law and G. G. Findlay down to Odeberg, Windisch and Bultmann. In addition to its other qualities it contains many illuminating word-studies of the vocabulary of the evangelist. The book contributes generously to our grasp of the theology not only of this gospel but of the New Testament as a whole.

AMOS N. WILDER

*Chicago Theological Seminary*

*Man and Society in the New Testament.* By ERNEST F. SCOTT. New York: Charles Scribner's Sons, 1946. Pp. ix + 299. \$2.75.

For the ninth time the Religious Book Club has made a book by E. F. Scott its primary selection. This honored author combines a sincerely religious interest and a thoughtful scholarly competence with a direct and popular style, and as a result is one of the most influential New Testament scholars of our day.

In the present volume Scott opposes the current emphasis on mass movements and pressure-group-dominated social programs. "Christianity is at once a personal and a social religion" (p. 1), but "first there must be the renewal of men themselves (p. 272f.), for "in the Christian view it is always the person that matters" (p. 279) and "the Christian aim is to make a society of which every member is a person, depending not on those around him but on the power above and within him" (p. 292f.). The right relation to God is needed both for knowledge of self (p. 148) and for rebuilding society (p. 168). "Active Christianity must begin with the cultivation of the soul" (p. 210). "Create in men a new life, and it will transform all their modes of action and their relations to each other, and will shape for itself the institutions which will suit it best" (p. 169).

Scott insists on the social aspect of the Christian life, expressed not only in the Church (ch. 5), but in the political and economic changes which true faith will effect (p. 227). However, he points out that Jesus "thought of morality as growing out of religion, and existing for the sake of it" (p. 59). The basis and aim of life is spiritual. Its true motive power is love and its inward roots are of primary importance. Two interesting chapters on "Liberty and "Progress" are written to apply this insight to current issues.

To promote critical evaluation of this stimulating book, I suggest the following points: 1. There is repetition as the author examines various phases of the subject. 2. At times I feel that the statement of what the Gospel offers is too intellectualistic; e.g., to say that "Christ proclaimed man's freedom, and taught at the same time how it could be realized" (p. 246) puts the focus on teaching rather than on the divine redemptive action to free men from sin and death. Scott in other passages points out the importance of the note of redemption in the New Testament; the question is whether the Cross and Resurrection receive adequate emphasis. 3. While Scott rightly stresses the originality of the

New Testament message of love (p. 66f.), and of the supreme worth of the individual (p. 77, 83), I fear he does less than justice to certain Old Testament passages. For example, the suggestion that righteousness in the Old Testament means "legal justice" fails to take account of the word's use in Deutero-Isaiah. 4. Has Scott reckoned fully with the social problem when he says: "Let men be renewed in spirit, let them bring their own lives into full accord with the will of God, and all the rest will follow" (p. 288)? This properly stresses the primary need of radical personal renewal, but three facts still call for notice: it is exceedingly difficult for those who want to find the will of God to do so, and until we do, social improvement waits; the tenacity and vicious reaction of evil against movements towards the right are ominous facts; and social change cannot simply *follow* the bringing of each individual life into full accord with the will of God, but the two must to some extent go hand in hand.

FLOYD V. FILSON

*McCormick Theological Seminary*

#### Religion in History

*Religion in America.* By WILLARD L. SPERRY  
New York: The Macmillan Company,  
1946. 318 pages. \$2.50.

This is an interesting and attractively written book. The perspective of the book gives it special interest, since by reading it we have the opportunity to see ourselves as others see us. The writing of the book was done originally at the request of the Cambridge University Press for readers in England. The book is to be one in a series intended to present America to the English-speaking public on the other side of the Atlantic.

As to subject matter, the author has chosen to devote two chapters to The Separation of Church and State, two to The Denominations, and one each to The Parish Church, American Theology, Religious Education, The Negro Churches, American Catholicism, and Church Union.

One happy result of the separation of church

and state in this country has been the marked absence of the unedifying controversy so prominent in European religious history. The most serious effect has been the divorce between religion and education. Dean Sperry is not optimistic about remedying this situation at least as far as introducing religion into the public schools is concerned. "You are apparently now trying to reintroduce some sort of religious instruction into rate-supported schools. If you succeed, you will have done something which there is no slightest prospect of our being able to do" (p. 59).

The second of the two chapters on Denominations deals with the newer sects. Dean Sperry admits that "this is a land, perhaps the only land in Christendom, which can spawn an Aimée McPherson and a Father Divine with wanton disregard of all the sober Christian conventions. In this respect we are made, as Saint Paul says, a *theatron*, a public spectacle, unto the world." Yet, before he has finished with the subject of these newer sects, he has placed them in their proper perspective so far as their religious importance is concerned and suggested their sociological significance in so far as they represent movements of escape from economic and social frustration.

One of the best chapters in the book is that dealing with "American Theology." The author pleads guilty for America to the usual European charge of "activism," and yet shows that this may be a desirable expression of a conviction rooting in our Calvinistic heritage that religion should be related to life. Dean Sperry finds equalitarianism characteristic of American life. That the sacred should not be separated from the secular, is the typical American view of matters, and when properly understood, is a legitimate view. The Bible, rather than the Prayer Book, is "our most familiar friend" in America, the writer points out to his British readers. He selects Jonathan Edwards and William James as our most representative writers. With regard to the present controversy over the New Orthodoxy, Dean Sperry remarks that "our most vocal theologians—one might almost say, most

vociferous—are either at the humanist left or the neo-orthodox right. There remains a great middle body of persons, traditionally Christian, who are candidly perplexed and inarticulate . . . . My own impression is that eventually the now inarticulate middle group may find voice and may achieve, if not some synthesis of these two trends, then at least a working compromise." With regard to the Neo-orthodoxy he adds the sly question "whether there may not be in it a 'veiled backward glance of agnosticism,' and thus a subtle form of self-deception."

Reference must be made to the valuable appendices compiled by Ralph Lazzaro, Instructor in Church History at the Harvard Divinity School. These give valuable statistical information about such matters as Religious Denominations, the Colonies before the Revolution, Politics in the American Churches, The Negro Church in America, Conscientious Objectors, etc.

A very readable book.

CARL E. PURINTON

*Boston University College of Liberal Arts*

*Religion in Russia.* By ROBERT PIERCE CASEY. New York: Harper and Brothers, 1946. 198 pages. \$2.00

The subject of religion in Russia is of perennial interest to all those who are interested in religion. At no other time or place in the entire history of religion, and particularly of Christianity, has religion been submitted to such severe testing, for it has been made in Russia the object of the most deliberate and well planned effort to wipe it out completely, recorded anywhere in history. Would they succeed? Could a whole people's faith be uprooted? No one knew. At first religious people rather generally scoffed at such an attempt. It just couldn't be done. But reports of actual results at various stages made it appear that it might possibly be successful. The effort was so intense and had the backing of such powerful forces, that many began to believe that the impossible might actually occur. So each article and pamphlet and book

that has appeared was eagerly received and widely read.

There has been a number of excellent books on the subject. One recalls the earlier books of Hecker, and Spinka, and of Fülöp-Müller, and excellent chapters in general books on Russia. More recently the books of Timasheff and of Paul Anderson brought the story down to date, each from a somewhat different angle. Now the book under review, given as the Lowell Lectures at Harvard University in 1945, but brought down to the immediate present in an added chapter, adds a great deal of new material not afforded by previous writers.

As almost every one of the writers on the subject, he begins with the Imperial church, and adds nothing significant to earlier discussions. But in the second and third chapters he breaks new ground. He discusses at some length the history of dissent in Russia, a subject overlooked by most writers, and attempts an evaluation of the social importance of the sects. While the Orthodox Church was of course the majority group, the sects were by no means negligible. Their social outlook was not essentially different from that of the Orthodox; they upheld the imperial power and contributed little or nothing to the rise of the revolutionary spirit in Russia. No conspicuous leader of the revolution seems to have come from the dissenting groups.

Then, too, the writer discusses in some detail the anti-religious theory in Russia, from Marx through Engels, and the chief revolutionary figures, Lenin, Stalin and others. Religious persecution did not just happen. It was the outworking of a definite theory, carefully elaborated long before the outbreak of the revolution itself. The reviewer does not recall any development of the theory so satisfactory as this in any of the books.

The story of the attack on religious institutions is by this time a familiar one. Dr. Casey gives it a freshness of treatment by quoting at length from some of the plays, speeches, and articles through which the attack was made. The persecution of religion was not as constant

as is commonly believed. There were times of great activity and zeal, then a slowing down, followed by a revival. The story of it reminds one of the difficulty of maintaining religious zeal at a constant level. A revival seems necessary at times. Nor was it, as seen in retrospect, so successful as current reports had led us to believe. The author has profound respect for the leadership of the Church during the days of its bitter suffering, particularly, the patriarch Sergius.

His account of the revival of Orthodoxy, during and since the war is most enlightening. Under the pressure and suffering of war the need for the ministries of religion was more keenly felt. This caused many to turn again to religion and the church. But also, the Church had come out in vigorous support of the war. Russia was being violated. Religious people were no less patriotic than the atheistic. They faced a common foe. Thus animosities were lessened. The government needed every support it could get. It was natural, therefore, that it should modify its attitude, at least momentarily, toward the church, begin to recognize it and seek its cooperation. This attitude was helped forward by the fact that England and America were allies, and the religious sensibilities of these people had to be taken into account. The result has been the opening of many churches that had been closed. Seminaries for the training of priests were allowed to open, ten of them; religious education was once more permitted though not, it should be said, in the churches, but in the homes, where previously not more than four persons could be taught at the same time. A national *Sobor* of the church has been allowed to meet. Within the church itself a new life is appearing, some of the groups that had been alienated from the Orthodox church during the persecution, have returned to the fold. There appears to be a genuine awakening within the church.

What will be the future of religion in Russia, the author does not attempt to predict, though he discusses a number of possibilities. Orthodoxy will continue to be the religion of the



# NABI MEMBERSHIP CAMPAIGN

The membership list printed in the JOURNAL for February, 1946, indicated that 539 persons are members of NABI. But there are at least 1200 teachers of religion in the United States and Canada who are not members—surprisingly enough some of them leaders in the profession. Also there are many pastors who would welcome the scholarly stimulus of reading the JOURNAL.

The officers of the Council have decided that a vigorous membership campaign should be undertaken during the fall of 1946. The country has been divided up into districts and a member of the Association has been put in charge of membership solicitation for each district. Help these officers by writing to prospective members in your own section and by sending their names to the NABI membership chairman in your section.

Order the JOURNAL for your college library.

The membership chairmen and the sections for which they are responsible are as follows:

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Prof. Irwin R. Beiler  
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4305 Wickford Road  
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Chicago 9, Illinois

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Chicago 9, Illinois

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## ***Washington, Oregon, California***

Prof. Willis W. Fisher  
Box 154  
University of Southern Calif.  
Los Angeles 7, California

Russian people, if they have any religion, and he believes that they will. He gives considerable space to the quoting of poetry and folklore, showing how the new life in Russia is being regarded. But it is doubtful, he thinks, and vital for the future culture of Russia, "whether popular sentiment will be satisfied with the new folklore as an expression of its deepest needs. If so a new religion will arise in Russia; if not a return to Christianity may be expected. In any case it is certain that the popular mind will be led by folklore to the roots of folklore, the unconscious intimations and insights of a superpersonal, supersocial and supernatural order."

A notable feature of the book is the translation from the Russian, for the first time, of much valuable material. The author has used almost entirely Russian sources in his study.

CHAS. S. BRADEN

*Northwestern University*

*The Sikhs: A Study in Comparative Religion.*

By JOHN CLARK ARCHER. Princeton University Press, 1946. xi + 353 pages. \$3.75.

As compared with treatises on older living religions of the world, authoritative books on the religion of the Sikhs are not numerous. Still fewer are those which exploit its significance for the history of religion in general. In fact, Yale's Professor Archer appears to be the first to set forth the history of Sikhism in a way to reveal what can happen to a religion which sets out to seek timeless truth in and beyond all religions. This treatment gives his particular study an absorbing and contemporary interest. In our compressed, turbulent "one world" of today inevitable cultural interchange makes us increasingly aware of varieties of religion among its peoples. Very instructive is it therefore to observe among the many religions of India a late arrival whose goal is the unity of their truth instead of the diversity of their practice. Archer's scholarly exposition of the Sikh venture of faith illuminates one of the great problems of comparative religion.

To his task the author brings the wisdom of a ripe scholar and teacher in his field. He also brings much first-hand material gained by personal travel and research among the Sikh centers of India. This is evident not only in his discriminating use of the religious and social terms of the Sikhs but also in the clarity of his fresh translations from their sacred literature. Unavoidably the nature of his material involves the use of many words out of Indian languages unfamiliar to the general reader, but an appended Glossary aids definitely the intelligent following of his story.

Today there are between four and five million Sikhs. Located mostly in North India they constitute a distinct religious and social community. They have their own scriptures, their unique places of worship and a tradition of military and political struggle. Yet, as Archer's account of five centuries of development shows, their separate status was not originally envisaged nor did it come all at once into being. Kabir and Nanak, spiritual fathers of the movement, were men cradled in both Hindu and Moslem traditions who dreamed of reconciling these two faiths through their common good. They did this by proclaiming devotion to the True Name, or True One, regarded as the ultimate goal of all sincere religious striving. Nanak's message in his book of psalms (the Japji, translated by Archer in his sixth chapter) reveals his passion for timeless, formless truth, majestically transcendent of all particular embodiments in time. Nathan Söderblom has given the formula for Zoroastrianism: "Religion as the fight against evil." For Sikhism the formula might very well be, "Religion as devotion to the way of truth." Archer's exposition shows the persistence of this ideal throughout.

Yet the record of Sikh believers, under leadership of their successive Gurus (religious teachers) is not a story of reconciliation. Interactions with established religious groups, Hindus and Moslems first, Christians and Ahmadiyyas later, tended not to the union of all about their common goal but to the formation of a new, distinct, self-conscious religious

community of Sikhs. This discrepancy between goal and outcome, not unparalleled elsewhere, raises a basic question for both historians and philosophers of religion. Why does devotion to eternal truth not unite the seekers after it?

If we may judge from Archer's data, the answer, in part at least, is to be found in the fact that devotion to the eternal involves noting the defects of the temporal. Both Kabir and Nanak exposed the uselessness of the common reliance on such things as Vedic chants, pilgrimages, holy bathings, asceticisms, genuflections, salutations, yoga practices and dogmatic symbols—in fact all the expressions considered as the essentials of piety from the standpoint of the more ancient religions. In the long run this proved fatal. While it can be shown that some Hindu and Moslem traditions give ground for appreciation of Sikh emphasis on primordial truth, the more general reaction appears to have found Sikh derogation of time-honored practices disturbing and unacceptable. Hence followers of the True Name were regarded neither as good Hindus nor as good Moslems. They were left to shape their own ways of worship and practice, really to become one more empirical religion among others. Moslem conquerors suspected the Sikhs of aspiring to become a state within a state. Their persecutions of Arjun and Gobind Singh did indeed force them into the path of military self-defense which led in the direction of achieving political entity. Hindus, more tolerant, could have accepted Sikhism on its positive side as an imperfect form of more ultimate Hinduism, but the Sikhs were unwilling to lose their identity in this fashion. The communal outcome was inevitable. Archer's evidence supports this conclusion which he sets down among others, "No one religion, nor any sect of one religion, has displaced or has absorbed another faith or sect, nor does it seem that it could ever accomplish this" (p. 334f).

Thus the career of Sikhism in India, as set forth in this admirable study, gives no ground for easy optimism with reference to uniting

the religions of the world. It does, however, afford hope for general alteration and adjustment between them so that their adherents may learn to live together in reciprocal respect. Conversions may occur and change by conviction from one religious group to another, but the mergence of whole groups will always be a difficult and doubtful process, particularly where traditional practices are deep-rooted. Where advance may be expected is in mutual understanding and appreciation. For in his concluding suggestive chapter entitled "Timeless Truth and Reconstruction," Archer shows how the Sikhs have retained valued elements from both Hinduism and Islam while followers of these in turn have come to respect Sikhs for the sincerity of their ultimate devotion.

This review has concentrated on the lesson which Archer's materials convey as a study in comparative religion. There are other features which must be left to the examination of the professional Indologist. For the full impression of its scholarship and reflective wisdom the book itself must be read. On the pictorial side, not the least attractive item is the series of twelve excellent photographs of splendid religious architecture at Sikh centers of worship. The volume is a worthy successor to the earlier labors of Macauliffe, Khazan Singh and Cunningham.

CLARENCE H. HAMILTON

*Oberlin Graduate School of Theology*

*Angel in the Forest.* By MARGUERITE YOUNG. New York: Reynal & Hitchcock, 1945. 313 pages. \$3.00.

New Harmony, Indiana, has had to wait long for the social idealism of its past to be given fitting literary expression. This Marguerite Young has accomplished in her imaginative history of the two utopian communities which succeeded one another on the banks of the Wabash and ceased to be. Of the many communist societies which were attempted in America in the nineteenth century, no two could be more of a contrast than the celibate, hardworking, peasant Rappites and the uninhibited, undisciplined

collection of assorted individuals who heeded Robert Owen's call to found "a new society." Miss Young is at her best in conveying the contrasting mood and color of the two communities.

Approximately a third of the book is devoted to Father Rapp and the communist community which he organized. His strange millennial views and his still stranger efforts to enforce his celibate convictions are presented with subtle satire, humor, and understanding. We get a picture in the large of the prosperity and kind of life which the skilled artisans and industrious farmers were able to achieve between 1804 and 1825. Miss Young explains that, for reasons not too clearly understood, the Rappites left their hard-won accomplishments at Harmony and moved east to establish a new community at Economy, Pennsylvania. She follows their history briefly in the new setting before raising the curtain on the childhood of Robert Owen.

When Miss Young turns to Robert Owen and his short-lived experiment in the town and acreage purchased from the Rappites, she attempts a more thorough and ambitious narrative. She has available, of course, a wealth of material about Owen and much more information about *New Harmony* than about the Rappite experiment. The Pears letters on which she draws heavily give a vivid picture of the trials and hardships of the citizens of this would-be ideal society. *The Gazette*, read in chronological order, provides insight into the disintegration of the community as well as a chronicle of Owen's repeated efforts to stem the currents of dissatisfaction. From sources not mentioned, Miss Young sketches vividly some of the picturesque and colorful personalities from all walks of life and parts of the globe who were attracted by the noble aims of Owen but who were ill prepared for the realities of life on the frontier. It is unfortunate that she has given no adequate presentation of the educational methods which were developed at New Harmony and the influence which Owen thus exerted on American education.

Miss Young has done well in placing this

experiment in the larger setting of Owen's social ideals and world-encompassing objectives which she describes subsequent to the collapse of the short-lived Indiana project. In her treatment of Robert Owen, Miss Young treads well-cultivated soil. She adds little that is new to our knowledge of him or of his place in history.

She concludes by returning once again to New Harmony. Its life continued after the abandonment by Owen under its new patron, William Maclure. Eventually Robert Dale Owen, the son, returned and became its most distinguished citizen. He was first a member of the State Senate, then a Congressman, and finally minister to the Court of Naples. In his last days, like his father, he succumbed to occultism and ended his days in melancholia.

Miss Young has skillfully blended her own imaginative insights and the data of history. Even though the result is a work of charm and interest, it has the limitations which flow from this fictional method of treating history. The book would have greater merit if the author had distinguished clearly between fantasy and fact. Its usefulness to students of American history and social ethics also would be increased if there were a full and accurate bibliography of the sources for her knowledge of New Harmony.

ELIZABETH P. LAM

*Western Reserve University*

*Lay My Burden Down:* A folk history of slavery.

Edited by B. A. Botkin. Chicago: University of Chicago Press, 1945. xxi + 286 pages. \$3.50.

The recording of the feelings of slaves about slavery began in the latter part of the eighteenth century, gained momentum as anti-slavery propaganda in the nineteenth century, and served the historian and the WPA in the twentieth. This book of "folk-say"—what the people have to say about themselves—is winnowed from the immense slave-narrative collection gathered under the Federal Writers' Project and now in the Library of Congress. The editor, who joined the Project in 1938 and who has been Fellow of the Library of Congress



in Folklore since 1941, has ably carried out his task of selecting from this amorphous mass those items most "broadly human and imaginative" and fitting them into a simple pattern of before and after freedom, with an opening section on "Mother Wit" and a substantial middle part on "The War among the White Folks."

He is aware that the written narratives—supplied to amateur interviewers by the last of the ex-slaves (most of them in their eighties or nineties)—lack "the tones and the accents . . . the facial expressions and bodily movements . . . the sometimes almost occult influence" of conversation, yet this reviewer agrees with him that they have "literary qualities of their own . . . the forthrightness, tang and tone of people talking . . ." Nonetheless the book is difficult to read with any sense of continuity: like most collections of disparate matter, it is held together by external means. Or perhaps it is that the narratives form, as the editor suggests, a sort of collective saga of slavery, a reflection of group experience, which is on the way to becoming folklore.

This reviewer finds the content very uneven in quality and interest, which is of course to be expected. Yet there are frequent openings into the deep recesses of inchoate human experience which bear pondering. Let all dictators, all believers in class or caste, all apologists for paternalism consider this:

What I likes best, to be slave or free? Well, it's this way. In slavery I owns nothing and never owns nothing. In freedom I's own the home and raise the family. All that cause me worriment, and in slavery I has no worriment, but I takes the freedom.

. . . Better to be loose than tied, 'cause, don't care how good your owner, you had to be under their jurisdiction.'

C. HOWARD HOPKINS

*Bangor Theological Seminary*

### Mysticism

*Collected Papers of Evelyn Underhill.* By LUCY MENZIES (editor). New York: Longmans, Green and Co., 1946. 240 pages. \$2.75.

Evelyn Underhill with thirty-three books on

devotional living from her pen ranks as the foremost woman writer on mysticism. This posthumous volume includes eleven addresses which were given before diverse audiences. They are well selected and give to the reader an accurate appreciation of Miss Underhill's interpretation of the mystical viewpoint. Teachers of religion will especially enjoy three chapters: "The Teacher's Vocation," "The Spiritual Life of the Teacher," and "Education and the Spirit of Worship." Ministers in churches will find suggestions in the two papers dealing with "The Parish Priest and the Life of Prayer." The remaining six chapters deal with the basic interpretations of the devotional life. Dr. Lumsden Barkway, Bishop of Saint Andrews, in a thirty-four page Introduction portrays with careful insights the significance of Evelyn Underhill.

Mysticism for Evelyn Underhill "is the passionate longing of the soul for God, the Unseen Reality loved, sought and adored in Himself for Himself alone." It is "the science of the love of God." It comes to "the person who has a certain first-hand experience and knowledge of God through love." The test of the mystic is found in the manner he lives with redemptive love among his fellowmen.

Several important interpretations culled from these papers are: (1) Since worshipping people are creatures of sense as well as spirit, she feels that Quaker silence ("in itself most precious") lacks the symbols necessary to bring the total self into the worship experience. (2) The Church's first responsibility is to create a sense of Holiness for its members, "not just consolation, moral uplift or social reform;" it should give men eternity and stimulate men to give themselves to eternity. (3) Education ought to be God-centered, not homocentric. The teacher has been chosen by God "for a job which, properly done, would bit by bit transform and save the world." (4) For the parish priest "intellectual and social aptitudes, good preaching, a capacity for organization help his work, and help much. None of these, however, is essential. Prayer is." "A priest's life of prayer is, in a peculiar sense, part of the great mystery of the Incarnation."

The virtues of *Collected Papers* are their readability, their spiritual depth, their sane and balanced understanding of devotional living. Her concept of prayer transcends the scientific humanist's shallow concept of worship as auto-suggestion; it also avoids the obscurantism of certain schools of supernaturalism. To use her parable, "as the watering-can provides the channel along which water goes to the thirsty plant," so prayer opens the channel in order that God's energetic love can flow through the pray-er into the needs of his fellowmen. If that is to be labelled as mysticism, I call it sound mysticism.

These papers will appeal to those who wish aid in their devotional living. They will also offer help to those who wish a more articulate intellectual understanding of prayer.

THOMAS S. KEPLER

*Oberlin Graduate School of Theology*

*Light from the Ancient Past: the Archeological Background of the Hebrew-Christian Religion.*

By JACK FINEGAN. Princeton: Princeton University Press, 1946. xxxiv + 500 pages, 204 illustrations, 10 maps and plans. \$5.00.

The purpose of this large and extremely valuable work is well indicated by the subtitle; it is to give a connected account of the archeological background of the Hebrew-Christian religion, extending from cir. 5000 B.C. to cir. 500 A.D. There is no similar work which is so ambitious in its scope and at the same time up-to-date and clearly written. The author is to be congratulated on the publication of a volume which should be eminently useful to many teachers and religious workers. Professor Finegan has recently become a member of the faculty of the Pacific School of Religion, after leaving a position as professor of religion and director of religious activities at Iowa State College. The quality of his scholarship is indicated by the fact that he earned the degree of *Lic. theol.* at the University of Berlin, where he was a student of Hans Lietzmann.

One cannot fail to be impressed by the scope of this book. It is divided into nine parts.

The first part deals with Mesopotamian beginnings, from early times to the Old Babylonian Period (ending cir. 1550 B.C.). This section closes with a brief discussion of Abraham who was not, in the opinion of the author, "a primitive nomad accustomed only to the open spaces of the desert," but "to some extent... the heir of a complex and age-old civilization" (p. 61). This statement emphasizes the value in reading a book whose scope is as broad as this one: it should save one from chronological provincialism, but help him to see that even Abraham and Moses came relatively late in history!

The next part presents the "Panorama of Egypt," in which the history of that land is surveyed from the beginnings down to the conquest by Alexander. As in other sections the relations between the Hebrews and the land under discussion are pointed out in some detail. Part III then turns to Palestine, where a useful table of archeological periods is given and the outstanding discoveries are discussed.

The fourth part deals with the empires of Western Asia: Assyria, Chaldea and Persia, and the fifth part with the Holy Land in the time of Jesus. The latter part is especially to be noted, since archeological materials are frequently ignored in dealing with the New Testament. Part VI is on a somewhat familiar subject: the travels of St. Paul. Up-to-date information is given on the cities visited by that apostle.

The seventh part is one of the most valuable sections of the whole work, dealing with "Manuscripts Found in the Sand." One chapter discusses the writing material of the ancient world, another the modern discoveries of papyri, and a third specifically treats the manuscripts of Paul's letters. The ability of the author to write clearly on difficult subjects shows to good advantage in this section. The remaining sections deal with the archeological background of Christian history, especially the catacombs, early Christian sarcophagi, and ancient churches. The author's discussion of the Church of the Holy Sepulcher in Jerusalem should be read by those who are tempted to

believe that Gordon's Calvary or some other "modern" site is authentic. Finegan rightly says, "The history and traditions of the centuries are such that we may with confidence seek beneath the roof of this structure the true place of Golgotha and the sepulcher of Christ" (p. 438).

There are a number of detailed points on which this reviewer would disagree with minor statements of fact or opinion in this book, but that is inevitable in a volume which attempts to cover so much ground. The author has, however, covered the ground amazingly well. Fairly complete bibliographical references are given in footnotes and these are, so far as this

reviewer can determine within certain fields of his own interest, generally sound and up-to-date. The author is constantly concerned to point out the significance of archeological materials for Biblical study, and his viewpoint is generally judicious.

An encyclopedic volume such as this probably will not be read in its entirety by many readers, but it is one which many teachers, pastors and religious workers will find convenient as a ready book of reference on many topics. Unusually clear printing and well-selected illustrations add to its usefulness.

J. PHILIP HYATT

*School of Religion, Vanderbilt University.*

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## Book Notices

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### Geography and History

*Palestine: Problem and Promise.* By ROBERT R. NATHAN, OSCAR GASS, AND DANIEL CREAMER. Washington, D. C.: Public Affairs Press, 1946. 675 pages. \$5.00.

This is primarily an economic study of modern Palestine, sponsored by the American Palestine Institute. The study was supervised by Robert R. Nathan, Director of the National Income Division of the U. S. Department of Commerce and Chairman of the Central Planning Division of the War Production Board, assisted by Oscar Gass and Daniel Creamer. In addition to analysis of available published and unpublished materials in this country, the authors spent the months from December, 1944 to March, 1945 in Palestine itself.

The teacher of the Bible will be interested both in the historical and the contemporary data to be found in this book. Part II contains eight valuable chapters dealing with the history of Palestine and the Middle East, interspersed with interesting comparisons back and forth between ancient and modern times.

The focus of the book is naturally upon the present. Even here there is much of value to the teacher of Biblical history, such as reports upon boundaries, temperature and winds, rainfall, geology (mineral deposits now being extracted from the Dead Sea, etc.), population groups.

Space does not permit adequate discussion of the contemporary "problem and promise" of Palestine. The reader will be interested to know that Jewish Palestine was economically self-sustaining during the war years when immigration was temporarily halted. If immigration is resumed, it will be necessary as in the late '30s to subsidize newcomers, most of whom will be weakened and destitute, until they get on their feet. Proof of the statement that Palestine was self-sustaining during war years may be found in the fact that during this period Palestine lent Great Britain more than \$440 million.

The authors are realistic about the basic necessity that Jews and Arabs learn to live together in Palestine with compromises on both sides; "Peace in Palestine cannot be foreseen realistically except in terms of greater success of Arabs and Jews in living together and working together."

*Asia's Lands and Peoples.* By GEORGE B. CRESSEY. New York and London: McGraw-Hill Book Company, Inc., 1944. 608 pages. \$5.50

The sub-title describes this meaty volume as "a geography of one-third of the earth and two-thirds its people."

Areas dealt with in the book are China, Japan, the Soviet Union, Southwestern Asia, India, and Southeastern Asia. The author has received critical assistance from different specialists in the various geographic and cultural fields treated in this study. The book is profusely illustrated and equipped with many maps of different types. The reader is informed that lantern slides of any photograph or drawing in the volume may be purchased from the Syracuse University Book Store, Syracuse, N. Y.

The style of the book is vernacular, as illustrated by the opening sentence: "The Pacific is a whale of an ocean." Conclusions are stated in such a way as to arrest the attention of the reader; e.g., "What Europe calls the Far East is now in reality America's Near West."

Teachers of the History of Religions may find this a useful reference volume.

### Heresies

*The Shadow of the Soul.* By FREDERIC SPIEGELBERG. Mimeographed for use as a textbook at Stanford University in a course, "Heretic Traditions in Western Thought," 1945.

The body of the book, to which Prof. Spiegelberg adds an introduction and conclusion, is simply a translation of the *Panarion*, a refutation of 80 ancient heresies by Bishop Epiphanius of Cyprus written in 375 A.D. It is the translator's thesis that the chief heresies have persisted, sometimes "only as fermenting elements within Christianity, but also as systems in themselves," and that a study of what he calls these "Shadows of the Soul" which "answer certain demands of the soul, at least of its right side, which are left unsatisfied by Christianity, may be of great value in the guidance of Christianity itself in a time when it is being challenged as never before, and when it is even predicted by competent thinkers that it may itself be forced to go underground as were these ancient heresies."

*Alchemy as a Way of Salvation.* By FREDERIC SPIEGELBERG. Published by James Ladd Delkin, Stanford University, California. 46 pages. \$4.50.

An essay on an aspect of alchemy not known, or even suspected, by most persons who know only "the pseudo-alchemy of the cauldron-cooks," published in a limited edition, beautifully printed and illustrated with pictures and signs taken from an old cabalistic text, *The Book*



*Raziel*. Real alchemy, which was world wide in its practice, was, he holds, "concerned with the soul and its development, and not with material gold or quick-silver." So far from alchemy being only the mother of chemistry after the rise of which alchemy "lost its meaning and right to existence", it might be said that "alchemy was a divine science concerned with the ultimate mysteries of reality, attempting a transformation of all matter and of all being into a higher form of existence. . . . The true mother of chemistry is not alchemy, but the pseudo-alchemy of the cauldron-cooks. For chemistry, just like the older misinterpretations of alchemy is concerned only with matter and not with the soul."

Alchemy was destroyed, he holds, though many vestiges persist, by Paracelsus and Jacob Boehme who gave the "real meaning" of alchemistic symbolism. "An alchemy that is understood is no longer alchemy."

### Our Common Faith

*One God. The Ways We Worship Him.* By FLORENCE MARY FITCH. New York: Lothrop, Lee & Shepard Co., Inc., 1944. 144 pages. \$2.00.

This book by a long-time member and former president of the N. A. B. I. has already won acclaim in many quarters for its splendid photographs and well-written accompanying text. These are the finest photographs illustrative of the three branches of the common faith of America that the reviewer has seen. There are twenty six dealing with Jewish life, twenty seven with Roman Catholic practice, and twenty six of Protestantism. There are fifty four pages of text.

Judging by the lengthy list of acknowledgments in the front of the book, one may believe that the assembling of the photographs alone was a creative work of inter-faith coöperation.

This book is a splendid contribution to better understanding of the three major faiths of America. Photographs speak to all ages and college students will derive as much benefit from use of this book as children in the primary and junior age groups in our church schools.

### The Bible

*Outline Studies in Mark.* By JOHN L. HILL. New York and Nashville: Abingdon-Cokesbury Press, 1945. 181 Pages. \$1.50.

Dr. Hill, who is book editor of the Sunday School Board of the Southern Baptist Convention, and of the Broadman Press, here presents a series of studies which has already been well received by his large Bible School class and a radio audience.

The book is a popular, practical, and devotional study, based on the King James Version, and frequently referring to Dr. A. T. Robertson's "Word Pictures in the New Testament." There are many allusions to contemporary American life.

Critical matters naturally have but little place in a study of this kind. The reference to "Westcott and

Hort's lexicon" on p. 13, however, prompts a reminder that there is no such thing. Dr. Hill means the lexicon of W. J. Hickie, often bound with the Westcott and Hort text. Hickie's lexicon is now pretty well outdated.

In the "long ending" of Mark's gospel (16:9-20), the author specifically rejects only verses 17 and 18, and that with some reluctance.

*The Servant and the Dove.* By FRANK E. GAEBELEIN. Litt. D. 150 pages. New York: Our Hope Press, 1946. \$2.00.

This volume is an exposition of the books of Obadiah and Jonah. Dr. Gaebelein stresses the meaning of these prophets for our own day; "the Old Testament prophets were as much forth-tellers as fore-tellers; and their mission as forth-tellers, preachers of the Word of the living God with its binding claim upon the individual heart, has never been superseded." He thinks Obadiah is very likely to have been the earliest of the writing prophets, his date being c. 845 B.C., though he recognises a possible date soon after 586 B.C. His point of view is that the prophets, "their message being rooted in the conditions of their own day, they take their departure from that which is local. But, under the control of inspiration or, as Peter so excellently puts it in his Second Epistle, 'Borne along by the Holy Ghost' (II Peter 1:21), their vision broadens to world-wide people and future impact."

Dr. Gaebelein thinks that Jonah is a "historical allegory" and that he was a type of Christ. He thinks the author of the book was Jonah himself, the prophet named in II Kings 14:25. "No prophet in the Old Testament is more strongly Jewish. Yet no Old Testament prophet is so exclusively devoted to ministry to the Gentiles."

There is much that is valuable in this book. The Bibliography shows a wide range of reading, and everywhere Dr. Gaebelein writes with restraint. He has definite convictions, but also his interpretations are charged with wholesome meaning.

*Preaching from Samuel.* By ANDREW W. BLACKWOOD. Abingdon-Cokesbury, 1946. 256 pages. \$2.00.

The Professor of Homiletics at Princeton Theological Seminary is a prolific writer of books of a practical nature. He is more concerned about the contents of the sermon than its form of delivery, although he is most careful in his instruction on every aspect of the minister's work. In this volume his aim is to show how the twin books of Samuel can be used in "preparing timely, effective sermons on Rebuilding a nation for God." He thinks that the books were written by an eye witness and that the most likely candidates for the honor seem to be Ahimaaz and Abiathar. However, critical matters "do not seriously affect the preaching value of our two-fold book." The parish minister is counselled on how to study the two books of Samuel, keeping "the gaze fixed upon one of the three main characters, noting how divine Providence overrules his

mistakes and failures." Dr. Blackwood presents us with thirty-four discourses divided into three parts: 1. The Pastor who guides in rebuilding; 2. The Ruler who fails in rebuilding; 3. The Man who leads in rebuilding. The first half of the book deals with the first seventeen chapters of I Samuel. Then a series of illustrative expositions of chapters having a bearing on issues of today. Practical hints are given on sermon preparation, and guidance is provided on the use of books that may help the preacher in preparing his material. The volume has real value for parish ministers and may well make a wide appeal.

JOHN GARDNER

New York City.

### Religion in Literature

*The Great Divorce.* By C. S. LEWIS. New York: The Macmillan Company, 1946. 133 pages. \$1.50.

The author of "The Screwtape Letters" continues with great effectiveness to use the medium of literary art for the teaching of Christian ethics and theology.

The book is good reading, and it has a punch! C. S. Lewis deserves the title, Master of the Unexpected Shock. The reader will gain some new ethical and religious insights before he has finished reading this book, and will vastly enjoy himself in the process.

One might call *The Great Divorce* a kind of jazz version of Dante's *Divine Comedy*. Like Dante, the narrator makes a journey to the celestial world. Where Dante and Beatrice ascend into Paradise by a kind of spiritual levitation, C. S. Lewis gets there in an omnibus! Where Beatrice served as Dante's guide and interpreter in Paradise, C. S. Lewis is befriended by George Macdonald for a part of his time in the celestial world. One has some doubt as to whether the place of departure on the bus trip is earth, hell, or purgatory. He finally learns from the author that earth may turn out to have been hell or it may be purgatory, depending upon whether one elects to remain there because he is wedded to his vices or seeks to leave it for heaven.

Just as Dante's Hell is the most interesting part of the *Divine Comedy* because of the character analysis of its inhabitants, so the power of C. S. Lewis' "travelogue" roots largely in his keen psychological analysis of the travelers. Most of our petty vices appear here in magnified form, together with a recognition of human virtues. We meet the cynic, the acquisitive materialist, the nagging wife, the male counterpart or self-pitying husband, etc. We also witness the redemption of one soul after the destruction of a secret vice which appears as a viper clinging to his shoulder and has to be killed at considerable pain to his owner.

Most of the travelers elect to use their return tickets

to Earth-Hell rather than to give up their petty vices.

This is most effective preaching in the form of fiction.

*Nicodemus.* By DOROTHY WALWORTH. Boston: Houghton Mifflin Company, 1946. 301 pages. \$2.50.

Dorothy Walworth is described on the blurb as wife of an editor of *Reader's Digest*. She is author of several other books, some of which, like the one under discussion, are religious in character. *Nicodemus* is a good story. Among novels it falls in the same class with the writings of Lloyd Douglas and such a recent book as *The Gauntlet*. Its religious insights go deeper than those in the *Gauntlet*, in the reviewer's opinion.

In this novel the stories of four persons are told concurrently: Laura Hurley, wife of a radio-commentator, Gladys Foster, change girl in a subway station, Nick Romney, aging matinee idol, and Job Tatum, prominent minister. There are numerous other characters, including the Reverend Primrose, Tatum's assistant minister, whose enthusiastic advocacy of the social gospel doesn't really meet the needs of the class he intends to help, et al. Primrose and most of the other characters do not really come to life. Job Tatum comes the nearest to giving the reader the illusion of reality and this study of a popular, well-paid Protestant preacher who lost his faith and found it again is worth reading. In their own way, not without suffering, the other leading characters find themselves, also.

*In This Our Day.* By EDITH LOVEJOY PIERCE. New York: Harper & Brothers, 1944. 71 pages. \$1.50.

The reviewer's interest was first drawn to this small volume of religious poetry by reading in a review a partial quotation of the poem, "Beethoven's Ninth Symphony in War Time." I was at the time going through J. W. N. Sullivan's book on the spiritual development of Beethoven with a class in religious biography and at once seized the opportunity to use the poem as a means of relating our experience in class to contemporary events. Music and poetry both do, indeed, create "an arch where human souls pass dry-shod above the torrent of scarlet savagery that floods our age." A number of poems in this book deal with religious themes in such a way as to offer valuable supplementary material for teaching religion. I think especially of the following poems: "Pentecost," "Civitas dei," "Let my people go" (Moses—Gandhi), "Manifesto," "Incident," and "Mysticism."

*Clinical Pastoral Training*, edited by SEWARD HILTNER. Federal Council Commission on Religion and Health, 1945. 176 pages. \$1.00.

This volume is a report of the papers and findings of the National Conference on Clinical Training in Theological Education for 1945. The Council aims to

give instruction and guided experience in the more practical aspects of pastoral care. "This is the first volume ever published on clinical pastoral training. Contributions are included from almost every leader active in the field today." Fifty-nine outstanding leaders in Seminary training are mentioned as taking part in the Conference. Dr. Everett C. Herrick of Andover-Newton states the purpose of the clinical movement as follows: "This training, that has grown up in our seminaries during the last fifteen years or so, is not psychiatry, falsely so-called. It is not psychology as we have been inclined to designate it in our own school. It is theology. A theology, that is not only too good, but also not too abstruse, for human nature's daily use. That is the kind of theology that every pastor needs. We have, therefore, our contribution to make to theology itself."

### Theology

*The Glorious Liberty.* By ROGER LLOYD. New York: Longmans, Green and Co., Inc., 1946. 90 pages. \$1.00

*We Shall Re-Build.* The Philosophy and Program of the Iona Community in Scotland. By GEORGE MACLEOD. Kirkridge, Witherspoon Building, Philadelphia, 1945. 140 pages. 60¢.

These two books which deal with the theme of revitalizing personal and social life both emphasize the necessity of discipline. The first requirement of the religious life, says Canon Roger Lloyd, is that we live in the presence of God, making use of definite aids including worship, prayer, and Bible reading. The Rule of the Iona Community involves a pledge to engage in Bible Reading and Prayer every morning from 8 till 8:30, although one may change his half hour by special arrangement.

Here, then, are two books which urge us to take religion seriously. In both of them the personal discipline of religion is intended to express itself in a social application. *The Glorious Liberty* was the Bishop of London's Lent Book for 1946, but its value is not dated.

Headquarters of the Iona Community for three months each summer is the small, west-coast island of Iona, "birth-place of Scottish Christianity," where members of the community divide each day among

worship, study, training in evangelism, and manual labor rebuilding the abbey of St. Columba which for 400 years lay in ruins. This summer project has evolved into a year-round project in Scotland. An Iona Youth Trust, generously endowed, has made it possible to open a "play-pray-study center" in Glasgow for young people, for conference use with boys and girls, and for the enlistment of ministers among university students. Here is one of those creative centers in modern life. The movement is worth close study in this country.

*The Return to Japan.* Report of the Christian Deputation to Japan, October-November, 1945. Published for the Federal Council of the Churches of Christ in America and The Foreign Missions Conference of North America by Friendship Press, New York, 1946. 64 pages. 25¢.

This is the report of the first civilian group of Americans to visit Japan after the cessation of hostilities in 1945. The members of the deputation were Douglas Horton, the chairman, Bishop James C. Baker, Luman J. Shafer, and Walter W. Van Kirk. The American reader will learn with surprise that the atomic bombings of Nagasaki and Hiroshima did not seem as epoch-making to the Japanese as to us, for the simple reason that one hundred and sixteen cities had already been horribly destroyed, among them Tokyo, the heart of the empire where "on the night of March 9, 1945, one hundred thousand people are said to have been roasted to death or, if they took refuge in shallow pools, boiled to death or, if they leaped into the canal, as they did by the tens of thousands, crushed or drowned." The report goes on to describe the way in which the Japanese people were deceived by their military government about the beginnings and conduct of the war, their disillusionment upon hearing of the atrocities committed by Japanese soldiers, atrocities "perpetrated for the most part by men from the villages of the Japanese hinterland" where Christianity and the civilizing influences of modern life have been least felt, their pleased surprise at the good conduct of American troops, details of Japanese Christian life and leadership during and since the war, and opportunities which Japan presents for the spreading of the Kingdom of God. This is a booklet that every American Christian should read.

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## *The Association*

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### 1946 NEW YORK MEETING

The 37th Annual Meeting of The National Association of Biblical Instructors will be held at Union Theological Seminary, December 29 and 30, 1946 beginning at 3:00 on Sunday.

*Sunday, December 29, 3:00 p.m.*

The President's Address, "Research in Religion," J. Paul Williams, Mount Holyoke College  
"Recent Developments in Religions of the Far East"  
Japan—Charles Iglehart, Union Theological Seminary  
India—Malcolm S. Pitt, Kennedy School of Missions  
China—Speaker to be secured.

*Sunday, December 29, 7:30 p.m.*

"Recent Developments in the Philosophy of Religion"  
The Colleges—Pres. Martha B. Lucas, Sweet Briar College  
Secondary Schools—Miss Ethel Cutler, St. Catherine's School  
The Divinity Schools—Bernard E. Meland, University of Chicago

*Monday, December 30, 9:00 a.m.*

"Higher Criticism Approaches Biblical Theology"  
The Terminology—Rolland E. Wolfe, Western Reserve University  
Higher Criticism and Biblical Problems—Ira J. Martin, 3rd, Berea College  
The Teachers' Problem—Eugene S. Ashton, Goucher College

### THE CHICAGO MEETING

The National Association of Biblical Instructors, Mid-Western Branch will meet at Seabury-Western Theological Seminary, Evanston, Ill., Jan. 17-18, 1947:

*Friday, Jan. 17, 7:30 p.m.*

"Teaching Religion in One World," Carl E. Purinton, Boston University

"Reason in Religion," William H. Bernhardt, Iliff School of Theology

"Liberalism and the Challenge of Neo-Orthodoxy," Robert M. Montgomery, Cornell College

*Saturday, Jan. 18, 9:00 a.m.*

"Aspects of Religion in Jeremiah," James T. Veneklasen, Dubuque Theological Seminary

A Symposium:

"Conduct Objectives in Teaching the Old Testament," Lowell B. Hazzard, Illinois Wesleyan University

"Conduct Objectives in Teaching the New Testament," Raymond R. Brewer, James Millikin University

"Christian Ethics and Contemporary Social Issues," Harold H. Titus, Denison University

"Experimenting with a New Curriculum in Religion," Harvey F. Baty, Montana State University

*Saturday, Jan. 18, 1:30 p.m.*

"Recent Enrollment Trends in Religion Courses," Charles S. Braden, Northwestern University  
Annual Business Session



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